

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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and non-Catholics gathered to honor the distinguished visitors.

The sub-committee appointed by the Senate Judiciary Committee to inquire into the validity of the President's order authorizing the appointment of State officers as prohibition agents has reported. Senators Borah, Goff, and Walsh held that the order is constitutional, while Senator King dissented. The majority Senators admitted that it may be unwise to appoint any person holding an office under the State to a Federal office, "but no constitutional principle, express or implied, is violated," and asserted further, that it was not their purpose to discuss the wisdom of the President's act. The committee restricted itself to the sole question "of whether or not the President acted in the premises without authority or in violation of the Constitution" and asked that nothing said in the report "be construed as an expression either of approval or disapproval of the policy of the President."

On June 7, the voters in Iowa retired Senator Cummins after eighteen years of service, and nominated Mr. Smith W. Brookhart, recently unseated by the Senate

Committee on Elections to make way for his Democratic opponent, Senator Steck.

Senator Cummins is the fourth Administration Senator who has failed to secure a renomination. The action of the voters is generally interpreted as a decided approval of the Brookhart platform which repudiates American participation in the World Court, criticizes the foreign debt settlements, and rejects the Administration's farm policies.

The committee appointed to inquire into the senatorial campaigns made a melancholy beginning. The chief witnesses were Governor Pinchot, the unsuccessful candidate

Campaign Investigations in the Pennsylvania primaries, and his secretary, Mr. P. S. Stahlnecker. The

Governor admitted that nearly \$200,000 had been spent in his campaign, but denied that State employes had been assessed for contributions. Mr. Stahlnecker referred to the rumors that huge sums had been expended in behalf of Senator Pepper, but admitted that these reports had not been verified by him; he believed, however, that the steel industry had thrown its support to Senator Pepper. No charge that money was used in a corrupt manner by any candidate had been made, but the testimony received confirmed the general impression that seats in the Senate are reserved for the wealthy or for those who can command wealth.

Chronicle

Home News.—It is almost literally true that this week all roads in the United States lead to Chicago. The committees in charge have received the most cordial cooperation from the transportation companies and from the various State and city officials. The problems to be solved were of the most serious nature; although Chicago is experienced as a convention city, it has never entertained more than 250,000 visitors at one time, and that was on Chicago Day during the World's Fair in 1893. It is estimated that the crowds which will assemble for the public functions of the Congress will be two or three times as large. Since the Chicago hotels can accommodate about 85,000 only, a majority of the visitors will be housed in private residences, in seminaries, convents, and other religious institutions in or near the city, in boats along the lake front, and in railway trains. On Sunday, June 13, His Eminence, Cardinal Hayes, Archbishop of New York, formally received the Papal Legate, Cardinal Bonzano, with the visiting Cardinals, Archbishops, Bishops and clergy, in St. Patrick's Cathedral. The ceremony was witnessed by many thousands, and the streets in the neighborhood of the church were thronged by Catholics

Austria.—In a political way Austria has evidenced a marvelous activity in promoting friendly relations with the neighboring countries, although commercial-

Foreign Treaties her efforts have been rather barren of results. Even at the beginning of this year tariff treaties had been concluded with Germany and Czechoslovakia, but Austrian exports, instead of increasing, have fallen thirteen per cent in the former case and have simply remained unchanged in the latter. Her exportation into Switzerland, Poland, Rumania and Jugoslavia has diminished, but it has been doubled in the case of Soviet Russia, amounting now to about 40,000,000 shillings a year. Russia, it is true, reduced the number of articles she permitted Austria to import, but merely as a temporary arrangement until she could re-establish the equilibrium between her export and import trade. If Russia's harvest is all that it now promises to be the Russian boundaries will be flung open freely to Austrian goods of every kind. During the last months political treaties have been concluded with Bulgaria, Germany, Italy, some cantons of Switzerland, Jugoslavia, Czechoslovakia, Rumania and Poland.

Canada.—Official announcement was made that Viscount Willingdon of Ratton had accepted the royal appointment as Governor-General to succeed Baron Byng

New Governor General of Vimy, whose term expires next month. The latter has been making a final tour of the Dominion, the burden of his speeches everywhere being the unification and solidification of the Provinces. The new Governor-General takes office at a specially auspicious time since, as was announced some weeks ago in this Review, Canada will revert officially to the gold standard on July 1.

China.—With Marshal Wu's summary dismissal of General Chin Yun-ao, Civil Governor of the Honan Province, a new element of intrigue, but which has ap-

Military and Political Situation parently strengthened the alliance of Marshals Chang Tso-lin of Mukden and Wu Pei-fu of Hankow, came to light, according to Associated Press dispatches from Pekin. Dissatisfied with the distribution of the spoils in the last coup Chin was reported to have plotted to split the Chang-Wu alliance and restore the prestige of the National armies recently driven from the capitol. However the reason publicly given for his dismissal was his failure as commander of Wu's first army to support the pursuit when the allies drove the National armies beyond the Nankow Pass. His dismissal has quieted fears of any serious upsetting of the peace which the Empire is temporarily enjoying. There remains however only a shadow Government in Pekin. Dr. Yen, Premier and Foreign Minister, continues to be a one-man "governing cabinet." At the same time there is popular encouragement because Soviet influences seem to be losing ground in both North and South.

Egypt.—The grave political situation induced by the recent general elections was relieved by the announcement that Adly Pasha agreed to become Premier and had chosen his Cabinet, in which he reserved for himself the Ministry of the Interior.

Adly Pasha Premier

Thus, there is a reversion to the arrangement settled upon before Zaghlul Pasha made known his intention of taking the Premiership himself. Zaghlul's latest change in mind, that of abandoning his purpose of assuming office and of promising support to Adly Pasha, was due to the representations of his supporters after the receipt of the British note. Amid the usual scenes of splendor, Parliament opened on June 10. King Fuad's speech, read by Adly Pasha, expressed amity with Great Britain. Zaghlul was unanimously elected President of the Chamber.

France.—In view of the reluctance with which his program of financial reform had been received, Finance Minister Peret, June 8, tendered his resignation to the

Cabinet and Senate

Cabinet, but that body, following the intervention of President Doumergue, refused to sanction the proffered withdrawal and went on record as approving his list of measures intended to sustain the franc. Unless there be a further decline of the latter in the immediate future, the rumored substitution of a national union Cabinet, including ex-Premier Poincaire or M. Caillaux as Finance Minister, will doubtless be deemed inadvisable. It was understood that any likelihood of a cooperation of Italy and Belgium with France looking to mutual protection of their exchanges, would be dependent on some assurance of stability in the Government at Paris. M. Peret informed the Senate Finance Committee that he hoped to present the 1927 budget without entailing new taxes. He has been authorized to suppress the limitation on exports of capital imposed several years ago, and to abolish the *carnet des coupons* as well as the Loucheur taxes voted last December as an extraordinary imposition.—With but six dissenting votes, the Senate ratified the Locarno treaties, supplementing their action with enthusiastic approval of Premier Briand's stand.

Germany.—The Catholic Bishops of Germany issued a Pastoral Letter asking Catholics not to vote for the expropriation of the ex-rulers' money and property in

Catholics and the Referendum

the coming referendum. Individual Catholic leaders also issued statements to the effect that to take such money and property as are certainly of a private nature is "plain stealing." President Hindenburg no less clearly reprobated this proposed action. In a private letter to Herr von Loebel, former Chairman of the Federal Council, the President stated that his official position did not permit him to take sides in a political issue, but that as a man he saw the break-down of morality in this measure should it be carried in the referendum.

Great Britain.—Though the dispute between Lord

Liberal Leaders Still Split Oxford and Lloyd George showed no signs of abatement the general flurry occasioned by the correspondence between the two leaders somewhat subsided. Both however continued in public speeches and reports to the press to explain or defend their respective attitudes, while the Parliamentary Liberal Party endeavored in vain to reconcile them. Mr. Lloyd George had the latest advantage as the Liberals gave him a vote of confidence, indirectly administering a rebuke to Oxford by a vote of twenty to ten.

Coal Parley Fails Renewed negotiations between the coal owners and miners for a settlement of the coal stoppage once more broke down. The conference lasted three and a half hours but it failed to effect an agreement on a single disputed point. Subsequently both sides admitted that there was no immediate prospect of a resumption of negotiations and Mr. Baldwin again turned to the consideration of Government intervention. Simultaneously the miners' executive met in London and determined, according to A. J. Cook, its Secretary, "to continue the struggle for the *status quo*."

Mosul Agreement Signed The Anglo-Turkish agreement on the Mosul question which was hanging fire for some months, was finally signed. At midnight on June 6 Sir Ronald Lindsay, the British Ambassador, Tewfik Rushdi Bey, the Turkish Foreign Minister and Nouri Pasha affixed their signatures to the document. Subsequently, though not without stormy opposition on the part of leaders of the Peoples Party, the Angora Assembly ratified the treaty by 143 votes against 2, with 1 abstention. Before leaving Angora the British Ambassador with the Iraq representative handed the Turkish Government a joint note stating that if within twelve months after the treaty goes into force the Turkish Government should wish to capitalize its share of the oil royalty, it should inform the Iraq Government and the latter, thirty days afterwards, would pay to the Turkish Government \$2,500,000.

New Anti-Clerical Laws Guatemala.—The Government has apparently caught the anti-clerical fever lately disturbing Mexico. Early in the month according to a report from San Salvador, a number of priests were deported on the usual specious pretext invoked by anti-clericals of interfering in politics. Without special Government permits foreign priests have been forbidden to function in the country while the old laws prohibiting Jesuits to enter the Republic have been re-enacted.

Financial Outlook Bright Italy.—Presenting the 1926-1927 budget to the Chamber, which received it with approval, Finance Minister Volpi reported encouragingly on the financial situation of the nation. Since last September the national debt had been reduced by more than 1,500,000,000 lire. Increased expenditures destined for economic, diplomatic and defensive purposes will be made possible by the added incomes

expected from constantly improving national conditions, the surplus, even from month to month, having showed consistent increase. Volpi condemned the practise of trading abroad for commodities obtainable in Italy and announced that the Fascist Government intends to take strong measures to combat the tendency.

Prince Yi's Obsequies Japan.—On June 10 the funeral was held in Seoul of Prince Yi, last of the emperors of Korea. Since his deposition in 1910 when Japan annexed his realm he has

been a ruler without a realm. His death was made the occasion of demonstrations of dissatisfaction with the Japanese rule. These were met by the Government sending extra troops into Seoul and arresting the ringleaders. As a conciliatory policy the Government later released most of the offenders and further decreed a national day of mourning on the occasion of the funeral. All public offices, banks and schools in Japan and Korea were closed and each department of the Government sent representatives to take part in the obsequies, whose chief feature was a procession in which nearly 30,000 people marched.

Slovene Catholics Jugoslavia.—The Slovenes are displaying brisk Catholic activity. Their biggest daily, *Slovenec*, is an admirably conducted journal with whose political views all may not

agree but which is invariably high-class and informative. Catholic activities in Slovenia continue without interruption, and the social and child-welfare work in the hands of Religious Orders has attracted royal attention. Queen Marie, who spends the greater part of the summer in the Slovene mountains at Bled, takes a special interest in the orphanages conducted by the Sisters of Charity, to whom she has confided special little proteges of her own. In a conversation with our correspondent, she expressed her appreciation of their admirable work. Herself a devout member of the Orthodox Church, she is no stranger to Catholic ideals, and has won great popularity among the pious Catholic folk of Slovenia.

New Legislation Mexico.—The Government's anti-religious and anti-foreign policies were not only not relaxed but augmented and intensified. The ministry of non-native priests con-

tinued to be forcibly hampered and the central Government pursued its plan of punishing churchmen who protested the arrest of the Bishop of Huejutla. Press dispatches reported that further anti-clerical regulations would be promulgated on July 15, not only making many priestly acts penal offenses but providing that all church functions are to be conducted only when the buildings are under the direct vigilance of the authorities. Further all studies made in colleges destined for religious purposes are to be voided. Early in the month a circular warning was issued to all foreigners in Mexico to register property held by them in the Republic, reminding them that according to the Constitution only Mexicans by birth or naturalization and Mexican corporations have the right to acquire domin-

ion over land or obtain concessions for the exploitation of mines, waters and minerals, though the State may concede similar rights to foreigners provided they agree to consider themselves as Mexican citizens in so far as their holdings are concerned and not to invoke the protection of their own Governments in such cases. The New York *Times* correspondent reported that the Sanitary Department of Mexico City has assumed control of all marriages which may not be performed by priests or judges until certificates of health have been issued.

Nicaragua.—Early in the month the Government reported that the American troops stationed at Bluefields during the Liberal revolt in May had been withdrawn.

Marines Withdrawn With the ending of the revolution some days previously there was no further occasion for the marines who had been landed to protect Americans and their property during the coup against the Chamorro Government, to remain ashore. Conditions have remained quiet in the Republic.

Poland.—The fact that the United States lifted its ban which counseled American travelers to postpone all visits to Poland unless of urgent necessity was perhaps

Quiet Restored the best indication of the restoration of order. Normal conditions naturally returned with the inauguration of Poland's third President, Ignatz Moscicki, a Lemburg chemist. He will be amenable to Pilsudski's plans. A slight reorganization of the Cabinet also took place by the appointment of Cresian Klarner as the new Finance Minister, who will be more acceptable to American men of business. The reorganized Bartel Cabinet, while nominally approved by the President, was accepted by Marshal Pilsudski, who remains the real ruler of Poland. A strike of munition workers, culminating in a riot, was promptly put down by his troops.

Portugal.—With three Ministries called into being within forty-eight hours, a Government of eight members was finally agreed upon, with Commandant Cabecadas and

Succession of Cabinets General Gomes da Costa prominently in power. The latter has been urged by military leaders as Provisional President, pending the election of a new Parliament, and they would see him elevated to the rank of Marshal, a post which has not existed in Portugal for several years. The new Government announced that it would reduce the number of civil employes to a minimum and demand efficiency from those retained.

Uruguay.—The American Legation at Montevideo was bombed, happily without any loss of life though not without considerable material damage. The police ar-

American Legation Bombed rested a number of suspected radicals and though evidence of bombing was found in their possession or homes all denied any complicity in the attack. While the motive remained unknown the bombing was generally laid to friends of

Nicolo Sacco and Bartholomeo Vanzetti, under sentence of death in Massachusetts and recently denied a retrial by the Supreme Court. The American Minister expressed surprise that the attack could have been carried out as the Legation had been most vigilantly guarded since the bombing of the Legation at Buenos Aires a fortnight before, growing out of the Sacco and Vanzetti cases. It will be recalled that on their first conviction two years ago bomb explosions occurred at the American Embassy in Paris, at the American Legation in Sofia and at the American Consulates in Lisbon and Zürich. The newspapers in Montevideo and generally throughout the Republic have condemned the outrage, thus voicing the popular opinion, and members of the Government and of the Diplomatic Corps visited the Legation and expressed regret to Mr. U. Grant-Smith.

League of Nations.—It was under untoward circumstances that the first meeting of the fortieth session of the Council of the League was opened in Geneva last

Ninth Council Opens week. One of the principal topics on the agenda of the present session was that of the reorganization of the Council. Spain and Brazil, both of which have temporary seats in the Council, have been demanding that they be granted permanent seats. Great consternation was created when the Brazilian representative failed to attend the opening meeting and when the place of the regular Spanish representative was filled by a young substitute. Before the Council had adjourned, Brazil presented its resignation from the Council and intimated its intention of withdrawing from the League of Nations. Spain threatened similar action if the demand for a permanent seat is not granted.

Another of the season's agenda was the further consideration of the reduction of armaments; since this discussion is still in its preliminary stages, definite decisions were postponed. It would seem that the disarmament investigations are not making much headway in the various committees. The League control of Austrian finances, it was decided, is to terminate on June 30, and scheduled for immediate consideration is the question of freeing Hungary from the financial control of the League. France and Czechoslovakia oppose the removal of control.

The coming Centennial Celebration of St. Louis Diocese and the Consecration of the new Cathedral have suggested the article, "St. Louis and Its Cathedral," which will appear in our next issue.

Mary H. Kennedy's "Whole Milk and Skimmed Milk" will interestingly set forth the fundamental reasons for Catholic education.

Mr. Goldstein's revelation of the relation of the A. F. of L. to the Mexican persecution of religion and denial of human liberty is to be continued next week with the further presentation of evidence. He writes as a sincere life-long friend and not as an opponent of labor unionism.

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The Bond of Union

SUNDAY, June 20, is a day that will never be forgotten by the Catholics of this country. At early dawn the International Eucharistic Congress will be opened by the solemn celebration of the Holy Sacrifice in every church in the city of Chicago. By that hour hundreds of priests on the Eastern seaboard and thousands across the Atlantic, have offered the Clean Oblation and are united with their brethren in Chicago. Along the coasts of the Pacific, church bells will begin to ring as the priests in Chicago leave the altar, and the dawn will throw its first gleam in every island of the western seas upon an altar of the Most High God, a sacrificing priest, and the Faithful kneeling in adoration.

Blessed, thrice-blessed, are all whose privilege it will be to pay their homage to our Eucharistic Saviour enthroned in the city on the shores of Lake Michigan. The week will bring together a truly Pentecostal gathering more numerous than the Parthians, Medes and Elamites, who of old listened to Peter in Jerusalem. Men and women from every nation in the world will hear in Chicago a message couched in their own language, and the message is the Holy Sacrifice of the Mass. Side by side without distinction of race or rank they will kneel to take into their hearts the Heavenly Bread that is the bond of our union. For them, as for us whose duties keep us at home, there is consolation in the words of St. Paul to his beloved Corinthians: "Because the Bread is one, all we, being many, are one body who partake of that Bread."

Would that we might join in that blessed union every soul for whom our Lord gave His life upon Calvary. He chose as the moment for the institution of the Most Blessed Eucharist the night before He died, and in lang-

uage that is pathetically beautiful told us of our union with Him through love, and bade us as we loved Him and His Father to love one another. Because some have forgotten His prayer, there is discord among God's children, sons and daughters of the one Father in Heaven, and the nations breathe discord and hatred. What a sorrowful sight the world must be in the gentle eyes of Our Eucharistic Saviour! For in the hearts of many and in the counsels of nations, there is no love but only bitterness.

Our duty as Catholics is plain. Among us there should be neither discord nor suspicion. Drawn from all nations we are made one by our common Faith and by the Heavenly Bread which nourishes our souls to life everlasting. Let us implore Our Eucharistic Saviour during the hallowed days of the Congress to enkindle in the hearts of all Catholics renewed love of Him and of one another, to the end that "the world may know that Thou hast sent Me." There is no appeal like the appeal of the example of love. If we love Our Lord and one another, we shall quickly communicate the flame of charity to the hearts of our fellow-citizens and bring them into the harbor of Faith and unity of truth. The world is desolate today because it has forgotten how to love. We can do our part, the humblest among us, to make it live again in love, and in love find the bond of union which discord has broken.

That Fearsome Word "Obey"

ALBANY held high festival last week when the daughter of the Governor of New York was given in marriage. The newspapers did not fail to improve the occasion by extended comment, of which all was respectful and much accurate. An exception however must be noted against the enterprising journal which stated: "The well-known Catholic formula which always contains the word 'obey' was used."

It may come as news, even to some Catholics, to learn that there is no immutable "formula" for marriage in the Church, and that the rite used in this country does not contain that fearsome word "obey." In the teaching of the Church, matrimony is a contract which Christ Jesus raised to the dignity of a Sacrament. The bride and the groom are the ministers of the Sacrament, not the priest. His function is to act as the Church's official witness, to require and receive the consent of the parties to the contract, and to certify that consent was asked and given. Hence the "formula" is of the simplest, consisting of the response "I do" to the priest's question, and it might even consist of a nod or some unmistakable gesture of affirmation. It is true that the Church wishes her children to assist, immediately after their marriage, at a nuptial Mass, which she interrupts to invoke a touchingly beautiful blessing upon the bride, and these ceremonies are very solemn. But the rite by which the marriage is actually witnessed is exceedingly brief, consisting merely of an outward sign by which the contracting parties signify their consent.

As to the word "obey," it is quite immaterial whether or not it is uttered by the bride when or after the matrimonial bond is sealed. The teaching of the Church, clearly expressed by St. Peter and especially by St. Paul, and therefore by Divine revelation, makes the husband the head of the wife. It is his right to command, within the limits of his jurisdiction, and her duty to obey. As has been observed on countless occasions, but never to the satisfaction of the extreme feminist, the husband's right to command and rule does not mean that the wife is a slave. Nor does it imply that the husband is a master with rights so extensive that only good form or a community prejudice hinders him from beating her to death, in a moment of displeasure, or from inflicting upon her some other form of capital punishment. The exquisite address of Cardinal Hayes of New York on the occasion, beautifully presented the teaching of the Apostles and of the Church on the relations of husband and wife. He is a ruler, even as Christ is of the Church, but he must never forget that he is also a lover as Christ loved the Church.

It is indeed a curious misreading of human nature to assume that one who rules must always gesture with a rod of iron, or that obedience and love are incompatible. Our mother ruled us but what we remember in her is love, not force, and when we loved her most we obeyed her most willingly. The relation of husband and wife is not that of mother and son, except that in each there is the fact of subjection and love. But it can serve to show how loving hearts can rule and hearts equally loving can obey to create an institution which makes this sodden world most like Heaven. And that institution is the home.

The Recreant A. F. of L.

"**W**HATEVER benefits Communism is moral," wrote Lenin some years ago, "and whatever injures Communism is immoral." One is forced to the reluctant conclusion that the American Federation of Labor which refused to affiliate with Lenin is now ruled by a policy which does not differ greatly from that of the Russian revolutionist. "Whatever benefits the trade-union movement is moral, and whatever injures the trade-union movement is immoral." It is impossible to place any other interpretation of the Federation's attitude of favor for more than ten years toward tyranny and all tyrants in Mexico.

The miserable plight in which the Federation is now involved was brought about by the late Samuel Gompers and his persistent fraternizing with the Latin-Masonic, anti-religious and revolutionary factions in Mexico. President Green did not create this crisis; but it is disheartening to the friends of organized labor to realize that he is utterly unable to cope with it, or to afford the Federation groups the leadership they so sorely need. With what face can the Federation denounce capital's heartless destruction of the rights of the workingman, while steadfastly refusing to utter one word of criticism when radicals outrage social, political and religious rights in Mexico? The subterfuges to which President Green and Vice President Woll have resorted are mean and pitiful. What they

have written shows that in their mouths the right to life, liberty and the pursuit of happiness, is a mere sounding phrase to be shouted when it appears to protect the trade-union movement and to be proscribed when it strikes across the murderous plans of Calles and his fellow-Reds in Mexico. These officials can hardly be ignorant of the relations with these bandits forced upon the Federation by the late Samuel Gompers. In view of this fact, Mr. Woll's statement, now going the rounds of the labor press, that the persecutions in Mexico constitute a "religious issue" into which the Federation cannot enter, raises grave doubt either of his intellectual sanity or of his intellectual honesty. It plainly means that, in Mr. Woll's opinion, no "religious issue" is raised when the Federation fraternizes with the persecutors of religion and by this support encourages further outrages; but that a "religious issue" would arise were the Federation to lift its voice to denounce men whose acts tend to destroy every principle of civil and religious liberty.

"I do not propose to make merchandise of American principles," wrote President Coolidge in his message to Congress some years ago. "These rights and principles must go wherever the sanctions of our Government go." No other position could be maintained by an American, or by anyone who really believes that all men, Mexicans included, have rights with which no Government may interfere. But the Federation has another philosophy. It appears to be eager to defend the merchandise of American principles whenever such conduct is the price of an advantage for the trade-union movement.

In embracing this course, from which thus far it has refused to be moved, the American Federation of Labor forfeits the respect of the worker and of the American public. This Review has never hesitated, at whatever cost, to champion the cause of the worker. But it parts company with the Federation on the Mexican question because it believes that the Federation, in its refusal to denounce outrage at our very doors, has betrayed the cause of the worker. We are loath to believe that the Federation has taken its stand on the principle, destructive of all social progress and fatal to the cause of the trade-union movement, that whatever fosters the trade-union movement is right. But we can find no other meaning in the Federation's loyalty to the Mexican program of assault upon the principles of civil and religious liberty.

What Is the Senate?

THE findings of the Senate Committee investigating the Pennsylvania primaries are disheartening in the extreme. On the opening day Governor Pinchot admitted that he had spent nearly \$200,000. This revelation paled on the second day when it was learned that in the Pittsburgh district alone Senator Pepper had expended \$306,295. In Allegheny county nearly half a million dollars went to pay some 50,000 "watchers" at the polls. Do these facts show that the great State of Pennsylvania is unable to guarantee a fair and free election? Or do they mean that some of the candidates resorted to methods which prove their unfitness for public service?

When the Amendment to elect Senators by popular vote was ratified, it was hoped that corruption would be eliminated. The hope has gone unfulfilled. Several years ago an attempt was made to unseat Senator Newberry whose campaign expenses had topped \$195,000, but the effort failed. The Senate refused to disturb the Senator, but signified its displeasure by requesting candidates to give over such practices in future.

It remains to be seen whether or not this Senate resolution was only a gesture. Under the Constitution the Senate is the judge of the elections, returns and qualifications of its members. If it wishes to do so, the Senate can put an end to the common opinion that its membership is restricted to millionaires or their intimates.

Fifty Thousand Children In Jail

IN a communication to the *Washington Post*, one Mr. Merrit Hale writes from Chautauqua, New York, "The State of New York has expended upward of \$600,000,000 in the cause of education during the past three years, and in that same period more than 50,000 of the boys and girls of the State under twenty-one years of age have been committed to prison." We do not vouch for the mathematical accuracy of Mr. Hale's figures. Probably they are approximately correct, but even should they err by some overstatement, we all know that the actualities are so serious as to challenge the welfare of the State. What is of present interest is the remedy proposed by Mr. Hale. He believes that the education afforded by the public schools of the State sins by defect. The schools teach reading, writing and arithmetic sufficiently well, and find place for dozens of subjects of doubtful value, "but something more should be included in the curriculum." What he suggests is not instruction in religion and morality, as might be expected, but manual training!

There is more in this suggestion than appears at first sight. Mr. Hale is thinking of the unprotected thousands of boys and girls who leave school on the completion of the eighth or tenth grade. They have received enough "education" to make them turn up their youthful noses at work that is manual, and not enough to enable them to realize that all useful labor both confers a benefit on the community and develops the power and character of the doer. These young people usually are attracted to the ranks of the "white collar workers," but soon fall out as lacking courage and perseverance. What they really desire is recompense without toil; failing to receive it, they are readily recruited first by the army of idlers and next by the army of crime.

No doubt manual training and intensive courses in domestic science would be exceedingly useful to those boys and girls whose minds are not adapted to academic pursuits. Further, there can be no doubt whatever that the common-school education of this day spoils many a boy who might have become an excellent drain-digger or house-painter, to turn him into an indifferently efficient attendant at a soda-water fountain. Hence manual training and trade courses, intelligently planned—which they

rarely are—ought to find an established place in our common schools. But we are not prepared to admit that our boys and girls are to be saved by manual training. Mr. Hale properly criticizes the system which finds no place for manual training as inadequate. But what of the system which includes it and yet can find no place for instruction in religion and in the precepts of morality based upon religion?

As Washington pointed out, if we look for peace, harmony, and the continuance of our political institutions, we must have a people instructed in religion and morality. That he would have sanctioned manual training as a sufficient substitute is highly dubious. For more than eighty years we have labored under the delusion that the American system of public education must necessarily be secular. We are now beginning to realize that the educational system which excludes God and His law is not merely defective, but actively harmful, if not always destructive, in its effects.

A Hint for the Fourth of July

WITHIN a few weeks, the flow of orations on the Declaration of Independence will begin. We shall be told much about the origin and authorship of the famous document, and we can bear with the respect due to old age a repetition of the fable of the ringing of the bell on July 4, 1776. But it is to be hoped that in talking about the Declaration the orators will not overlook what the document contains. Although they may not lend themselves so readily to oratorical treatment, the principles which it enshrines are no less important than the story of the circumstances which led Richard Henry Lee to propose and Thomas Jefferson to phrase them.

Worthy of the most careful study is the doctrine set forth in the second paragraph. It is there asserted that all men have been endowed by their Creator with certain unalienable rights.

If we consider the philosophy that has prevailed in our colleges and schools of law for well-nigh sixty years we are met by the theory that God has nothing to do with this endowment. In fact, there is no endowment, for there are no rights. What are commonly called rights are in reality grants or privileges from the State. The State, then, not God, is the source and sanction of all alleged rights and duties.

Plainly this is not the doctrine of the Declaration. The men who wrote and signed this document argued that the source and sanction of rights and duties is Almighty God. Further, they believed that God had given men certain rights with which no government might interfere. The function of the government was to protect not to destroy these rights.

These are principles at the basis of the American plan of government. Fireworks and a Philadelphia exposition to mark the one hundred and fiftieth anniversary of the Declaration of Independence are well enough. But an attempt to learn just what the Declaration of Independence teaches is better.

From the Cenacle to Chicago, 1926

JOSEPH HUSSLEIN, S.J.

ALARGE dining room furnished." That is the description Our Divine Lord Himself gave of that "guest chamber" in which for the last time He partook of the Pasch with His disciples, and where the Eucharist was instituted. The "Cenacle" Christians have called it through the centuries. In that same place, tradition affirms, the Apostles were again assembled when the Risen Saviour appeared to them, and when, seven weeks later, the Holy Ghost descended upon them, in the form of fiery tongues.

But the Sacrifice begun in the Cenacle was completed on the Cross. There, too, Christ gave to us His Mother to be our Mother, and there from His opened side the Church was begotten. Thus before He ascended into Heaven Christ bequeathed to us three gifts: His Mother, His Church, and the Eucharist. But Mary was not to be with us forever. She was taken up from earth that she might intercede for us in Heaven. So the Church and the Eucharist alone, of those three gifts, were to remain with men here below. But the most precious of all these favors, the greatest that Christ Himself could possibly confer upon us, is the Eucharist. It contains, hidden under sacramental veils, God the Infinite and Almighty.

The Treasure, therefore, bestowed upon the world in the Cenacle, the Church set herself to guard and to distribute with worshipful devotion. No sooner were the first conversions made on Pentecost Day than she at once instilled her Eucharistic zeal into the hearts of the new converts. They were baptized, the Acts of the Apostles tell us, faithfully attended the Apostolic instruction, and persevered "in the communication of the breaking of bread" (ii. 42). By this latter expression, as we know, Mass and Communion were signified in the Sacred Scripture.

"The Breaking of Bread" is the expression which continued in use throughout the entire first century as a popular no less than as a Scripture term for the Eucharistic Sacrifice. Attendance at it always implied, in the strictest sense, a "communication," since in those days everyone present at the Consecration partook also in the Holy Communion. That is no less the desire of the Church today.

The Mass attended by those converts, about 3,000 in number, who were brought into the Fold after the sermon of St. Peter on that first Pentecost, was substantially the same as that now heard each Sunday by the 300,000,000 Catholics, all in union with the See of Peter. There were then, to be sure, no missals, no special vestments, no prescribed formulas even aside from those which Christ Himself had ordained on the night of the Last Supper when He said: "Do this in commemoration of Me."

Yet from the scattered Scripture references and the earliest Christian writings we can clearly see how the main outline of the entire liturgy of the Mass today is the same as it was in the days of the Apostles, consisting of the preparatory part, adapted from the Synagogue service, and of the Eucharistic section proper. The essential portions of the latter necessarily remained unchanged, since they consist in literally doing precisely what Christ had done at the institution of the Eucharist.

As we follow now the history of the early Church we find everywhere the Eucharist to be the center of her worship. It was the Eucharist which in all lands brought and held her children together. It was celebrated in secret places and at secret hours as persecution grew fierce and bitter, until at last the earth itself was tunneled to hold the bones of the Christian martyrs over whose glorious remains the Holy Sacrifice could be offered in those dim and cavernous recesses, while overhead the hurrying feet of the inquisitor passed and repassed in relentless pursuit.

Yet gladly did these zealous men and women, our earliest brethren and sisters in the Faith, face prison, torment and death to be present at the Holy Sacrifice and receive the Body and Blood of their Saviour-God. From this Divine Food they drew the strength that enabled them to stand undaunted in the presence of their earthly judge and to await, on the bloody sands of the arena, the fierce leap of the wild beasts, not more thirsty for their blood than the human persecutors. But the Flesh of the God-Man had nourished them and His Blood had made them chaste and fearless. In their martyrdom the triumph of the Eucharist shines forth more gloriously than even in the most resplendent pageants that could be celebrated in the days of peace.

But persecution, too, imposed its rules of caution. Holy things must not be cast to dogs, nor pearls to swine. An irreverent and sensuous paganism was not to be permitted to defile what was most sacred. So the Discipline of the Secret arose in the second century and was observed particularly in regard to the Sacrament of the Body and Blood of Christ. Only those duly initiated were therefore admitted to the full knowledge of this sacrosanct and Divine Mystery of Faith.

Yet so close was the union of the Church and Eucharist that even to the pagan mind these two became inseparable, though the most fantastic and abhorrent concepts of that Divine Banquet soon became current. The eating of a babe and the drinking of its blood was one of the distorted pagan notions of the Eucharist, which nevertheless suggests by indirection the true faith in the Real Presence of Christ. It was precisely in order to correct

such misconceptions that St. Justin the Martyr, in his first "Apology," written about the middle of the second century, gave an intimate description of the Holy Sacrifice of the Mass to the Emperor Antoninus Pius and the Roman people, telling them it was for this sacred Sacrifice that the Christians assembled every Sunday, "whether they live in city or country."

The longing of these early Christians for the reception of the Body and Blood of Christ can best be described in the words of another martyr who lived at an even earlier date, St. Ignatius of Antioch, a disciple of the Apostles themselves. A beautiful tradition makes him out to have been in childhood one of the little ones brought by their mothers to Jesus. Certainly, his letters, written while on his way to martyrdom under Trajan at Rome, are absolutely authentic. "I care no longer for corruptible food, nor for the pleasures of life," he there writes, "I desire only the Bread of God, the Bread of Heaven, which is the *Flesh of Jesus Christ*, the Son of God, born of the race of David and Abraham. I desire to drink the *Blood of God*, which is love incorruptible and life without end." A sublime Act of Faith, indeed, in the Holy Eucharist! It is Christ, true God and true Man, the writer thus most strongly affirms, whom we receive, while his concluding reference is to the promise of the Saviour: "He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up on the last day" (John vi. 55).

When out of the fires of persecutions and from the hidden places of the catacombs the Church at last came forth to enjoy in a measure at least the tranquillity of more peaceful days, her first care was for the erection of worthy temples where the Divine Sacrifice could be fittingly offered. Thus everywhere over the earth churches now arose that due honor might be given to the Eucharistic King.

The liturgy of the Mass had by this time received its stately development and all the beautiful Eucharistic devotions could grow up unhampered in the sheltered sanctuaries, like flowers from a divinely planted seed bourgeoning under the breath of the Holy Spirit. Particularly magnificent was the Corpus Christi festival, now first introduced, which was to lend such beauty and splendor to the Middle Ages, when Christian art was everywhere to receive its sublimest incentives and attain its highest reaches in worshipful contemplation before the Hidden Presence in the Eucharist.

So century after century the progress of the Eucharistic devotion continued. Let me give but the briefest outline here.

From the first to the fifth century of our era we behold the full unfolding of the liturgy of the Mass. From the fifth to the tenth we mark the growing influence of the Eucharist in civic and social life. Ecclesiastical arts advanced and that building of churches which during the ripening of the Middle Ages was to reach a development unprecedented and as yet unequalled at any other time. Then, too, it was that the Feast of Corpus Christi was introduced and the Elevation at Mass became a most impressive moment in the Holy Sacrifice, while the minds

of the world's greatest men of genius devoted themselves to discussing the sublime truths of the Eucharist, as beautifully represented in Raphael's "Disputa."

In the fourteenth and fifteenth centuries the Exposition of the Blessed Sacrament came, we may say, as a logical development of the universal Christian faith in the Real Presence. The same is true of the devotion of the Forty Hours and the practice of giving Benediction with the Blessed Sacrament, which now arose in the sixteenth century.

Next we must note here those marvelous revelations made before the Blessed Sacrament to St. Margaret Mary by Our Divine Lord, giving a new impetus and significance to the cult of the Sacred Heart—a devotion destined mightily to increase the fervor of Eucharistic piety over all the earth. This was followed in due time by the important pronouncement of Pius X on Frequent and Daily Communion, which in a signal and providential way promoted the spiritual renewal of the world. In addition, a new and constantly growing liturgical movement centered in the Blessed Sacrament and furthered still more the fervor of Eucharistic devotion.

Lastly, and as most characteristic of our own age, there slowly developed those vast, splendid, popular demonstrations which the whole world has come to know under the name of "Eucharistic Congresses."

Begun towards the end of the nineteenth century, inspired by the pious zeal of a humble and almost unknown woman, Mlle. Mary Martha Tamisier, supported by the energy and means of devoted lay-apostles, drawing its first restricted patronage from the ranks of a fervent clergy and promoted by a few noble-hearted members of the hierarchy, this new Eucharistic crusade was launched to storm with a mighty impetus the bastions of the world's indifference and unbelief. The twentieth century saw the constantly growing influence and prestige of this movement and today the eyes of all mankind are directed by it to the Mystery of the Eucharist. The Discipline of the Secret, the darkness of the catacombs, the silence of the lonely Tabernacle hidden in the by-ways of the city streets, give way to the jubilation of the nations of the earth as the Church lifts up the Consecrated Host, snowy white, enshrined in the jeweled setting of her golden Ostensorium. "Sion, sing thy Saviour's praises," ring the voices of her children, while in rising tones they add:

Swell thy notes most high and daring,
For His praise is past declaring!

Nowhere does the triumph of the Eucharist find a more magnificent and impressive expression than in the Eucharistic Congresses. We here see realized in its perfection that union of Church and Eucharist which Rubens lent his genius to depict in those three famous allegorical paintings on the Blessed Sacrament, designed by him in all the exuberance of his decorative art. Most brilliant of these is the one known as "The Triumph of the Eucharist," which may well be chosen to serve as an allegorical picture typifying the Eucharistic Congresses.

The radiant figure of the Church here is shown in all

her dignity and super-human beauty, enthroned aloft on a triumphal chariot. Her arms are extended as she lifts up in both her hands a precious Ostensorium, with the Consecrated Host exposed, and her eyes are fixed on it in adoration. Sweeping through the skies, an angel holds above her head a papal crown, while another bears before her the palm of victory. Celestial spirits, in rapid stride, lead her noble steeds. One is mounted like a winged page, while another, flying through the air, trumpets to the world her coming. Crushed into the dust beneath her chariot wheels, or dragged along in triumph at their side, are falsehood, superstition, vice and godlessness, portrayed in human forms. Over these has been her bloodless victory. But what impresses one throughout all this pageantry is the sense of constant forward movement—a solemn, steady, irresistible advance. Such is the progress of the Church, inseparable forever here below from her Hidden God in the Eucharist.

Of that progress, ever onward through the sounding ages, the Congress at Chicago represents but one single glorious moment. Other Congresses shall follow, other victories be won for the Bride of Christ, until the sacramental veils are dropped at last, and face to face she shall look forevermore upon Him whom now, unseen, she worships as her Eucharistic King.

LOVE'S LESSON

This is the way that Thou, O Love, hast found
To teach us love, and love's humility.
This is the way—so simple, so profound—
That Thou hast chosen to come close to me!
Not mantled in Love's splendors lest these eyes
Be blinded by the light when Thou art near,
Not heralded by paeans from the skies
Lest this poor human heart be struck with fear.
Ah, no! But Thou dost come disguised, forlorn,
And like a beggar standest day by day
There where Thou art so often laughed to scorn,
So often like a beggar turned away!
And will we never learn what Love can be?
And will we ever learn to love like Thee?

VEILED

Canst Thou come closer, Love, than this?
Or canst Thou stoop more low?
Thou art my bliss, and yet this bliss
I cannot fully know!
For Thou, Beloved, art so fair
Thy face is veiled, lest I
Beholding Thee should never dare
To love Thee, but must die.
Canst Thou come closer, Love, than this?
I yield to Thy embrace!
I know the sweetness of Thy kiss,
Who have not seen Thy face!

CONSUMMATION

This be my glory, Lord, to kneel
At Thy feet and adore Thee.
This be my pinnacle of fame—
To prostrate fall before Thee.

MARY DIXON THAYER.

The Painters' Eucharistic Tribute

FLORENCE GILMORE

IN the days when Christianity was a new religion, with a handful of followers whom the Romans scorned until they learned to fear them, devotion to Jesus in the Blessed Sacrament was the center of Catholic life. So it remained through age after age of labors and of difficulties, of defeats and of triumphs; so it is in this, the day of Eucharistic Congresses so world-embracing as to be the greatest religious gatherings that this old earth has ever seen. In consequence, the Blessed Sacrament has been the inspiration of the most perfect work of men's hands and brains. To serve as homes for the Eucharistic King the great cathedrals were builded; to sing His praises saintly poets have written the most beautiful of hymns; fittingly to participate in the sublime mystery through which He daily becomes present among men, musicians have composed melodies of haunting loveliness, of awesome grandeur; and to tell His glory, in their own language, painters have produced masterpieces which are the admiration of the world.

Hundreds of artists, of many lands, have told and retold each phase of the simple, wonderful story, but the repetition is never wearisome. Not only is the subject inexhaustible; differences of race, of the circumstances of distant ages, and of the mediums employed; diversity of taste, and of talent, and of temperament; and above all, degrees of spiritual insight, have made for a variety that is almost infinite.

The earliest Eucharistic pictures were painted upon the walls of the catacombs, under dim and flickering lights, by hands less skilful than loving; but they tell, more graphically than words could do, that the Lord's Supper, prefigured by the multiplication of the loaves and fishes, had already become the joy of Christian lives. Surrounded by enemies, even their pictures necessarily veiled mysteries too sacred for the uninitiated; so the Blessed Sacrament was represented by paintings of Christ feeding the multitude, by a fish (often used, in those early days, as a symbol of Christ) in conjunction with some loaves of bread, or doves who satisfy their hunger with grapes from a mystical vine.

No picture of the Last Supper has been definitely found in the catacombs, but as soon as the Church was free openly to proclaim her message to the world, it became a subject peculiarly dear to Christian artists. In their quest of beauty and of novelty they have taken many liberties with the unadorned majesty of the Gospel narratives. The "large dining room furnished," of which St. Luke speaks, is pictured in a hundred ways. Fra Angelico represents it as a poor and gloomy place; Tintoretto as a typical dining room in an Italian inn; Veronese made it a rich and stately hall, Andrea del Sarto a simple but elegant room. The greater number of artists, Leonardo da Vinci among them, assume that the Last Supper took place while it was yet daylight; a few—Tintoretto, Poussin, and Von Gebhardt among them—light their rooms with lamps.

In the medieval pictures each Apostle is given a simple halo, and our Saviour a larger one with cross-rays; but as time passed haloes fell into disrepute with the painters, and faces and figures were made to tell the story without their aid. St. John is always seated at Our Lord's left hand; St. Peter is often at His right. All the early painters were bent upon showing unmistakably their hatred for Judas. They seated him apart from the other Apostles, and on a lower stool; or even—as in a fifteenth-century picture in a Benedictine monastery near Subiaco—made him to sit on the floor. Sometimes a little black devil perches on his shoulder and whispers excitedly into his ear; and from the eleventh century to our own day his well-filled purse is much in evidence. Leonardo da Vinci makes him overturn a salt cellar in his excitement at Christ's words: "One of you is about to betray me." Von Gebhardt, Poussin and other moderns depict him in the act of stealing from the supper-room to carry out his design against his Master. A critic, comparing Leonardo da Vinci's Judas to Gebhart Fugel's has this to say: "In Leonardo, Judas is the obdurate, irreconcilable criminal; Fugel represents him as the obdurate unbeliever, who has begun to despise and to hate. Every artist is a child of his own time."

In Christ's day it was not customary to sit at table, but to recline on a kind of sofa, and the places were arranged in a semi-circle. Modern artists have ignored this fact, and in doing so have made it impossible for St. John to rest his head on Jesus's breast, except at the cost of an awkwardness and an unnaturalness that are almost ridiculous. The greater number have contented themselves with seating him close to Our Lord's left hand.

Of all pictures of the Last Supper none is more devotional than Fra Angelico's. He represents Christ, chalice and paten in hand, passing along the table to give their First Holy Communion to His Apostles, and depicts the moment when He gives Himself to John. The other Apostles kneel or stand, awed, reverent, and rapt in love. Of the same moment, the beauty-loving but theatrical Tintoretto has made a great picture, but one astonishingly unlike Fra Angelico's: a room in a bustling inn, brilliantly lighted by lamps, whose smoke twists itself into angel forms, high above the board; in the foreground are baskets of food and a pretty little dog; busy waiters and waitresses come and go; the Apostles are eager and excited. Although this painting is preserved in the Benedictine church of San Giorgio Maggiore, in Venice, it is not easy to believe that anyone ever prayed before it.

Unquestionably the finest of all Eucharistic paintings is Leonardo da Vinci's "Last Supper," in the refectory of the Dominican convent of Santa Maria della Grazie at Milan. Begun about 1488, it was not finished until ten years later; and soon one misfortune after another overtook it, so it is largely through copies that it is known today. The artist thought fresco too hurried and summary a process, so he mixed his colors with an oil medium, and they faded rapidly. In 1654 a door was cut through the lower part of the picture, mutilating the feet of Christ and two of the Apostles. More than once, after this, in-

capable restorers did their worst; and, in 1798, the refectory was used as a stable by Napoleon's troops, who, in defiance of his orders, badly damaged the painting. The crowning misfortune overtook it in 1800, when the room was flooded for fifteen days.

Since the early days of Christianity other Eucharistic paintings have told the beautiful story of the Supper at Emmaus. Almost every artist has chosen for representation the moment when the disciples recognize Jesus in the breaking of the bread. Among these none is more beautiful than Titian's. The face of Christ is gentle and strong and tender; the disciples are singularly well contrasted: the one all reverence, the other utterly amazed. As background Titian used one of those exquisite landscapes which Italian artists love to introduce into their paintings. Two servants wait upon the travelers, and a little dog plays near their feet.

Rembrandt painted the same subject—a less attractive picture, now in the Louvre; and about the same time it was used by Gertraudt van den Eeckhoudt, of Amsterdam, in a painting which is interesting but not deeply religious. His Christ is a disappointing figure; his disciples do not look like followers of the humble Nazarene. Ittenbach's "Disciples at Emmaus" has been copied so frequently, particularly for use as a souvenir of First Holy Communion, that it is familiar to thousands of Catholics who never so much as heard of the artist's name. It is a beautiful picture, tender and devotional—but who can rival the old Italians?

Among paintings in some way connected with the receiving of Holy Communion, one so far surpasses all others that in comparison to it they sink into insignificance. Even Rubens' picture of the well known legend of Rudolph of Hapsburg giving his horse to a priest who is carrying the Blessed Sacrament to a dying man, is completely overshadowed by it: the famous "Last Communion of St. Jerome," by Domenichino in the Vatican Museum. It was painted for the altar of San Girolamo della Carità, and a copy, in mosaics, is in St. Peter's. Napoleon took it to Paris, but the Allies returned it. So high an authority as the artist Poussin regarded this picture as the acme of painting, and many rate it second only to Raphael's "Transfiguration." It is St. Ephrem who gives the Viaticum to the aged Saint; St. Paula, who kisses his hand. The figures are pictured in a noble hall, and through an archway is to be seen a lovely Italian landscape.

However deeply it may be regretted that our age is building no cathedrals that rival the best of other days, and is painting no religious pictures that will lift souls heavenward through generations to come, is not the Blessed Sacrament honored in a way even more acceptable to Christ's loving Heart, by the First Holy Communion of the very little ones, by the hundreds and thousands who receive Holy Communion daily, and by the Eucharistic Congresses, for which men gather from every corner of the world—in a self-seeking and materialistic age—lovingly to honor the Lord who alone reigns over all nations, who is lovingly enthroned in millions of hearts: our Eucharistic King!

First Communion Tableaux

ELLA M. E. FLICK

REPRESENTATIVES of all nations are gathering into the Western city that is the world's center of Eucharistic devotion for one brief week, amid a glory and magnificence well befitting the Eucharistic King. But over all the land the bells have been ringing for another coming of the King, not in the splendor of Eucharistic Congresses, but in the silence of little souls around which, also, eternal destinies revolve.

Soft balmy air, the smell of full-blown roses filling the sanctuary and wafted down the aisles, an altar laden with flowers, a lighted altar, an altar ready for Mass. Such is the setting for the great act. Through the open window come the sounds of youthful voices. From a choir-loft, faint music trembles. Up the aisle come children, young children, dressed in white, with reverent downcast eyes and folded hands . . . little First Communicants, the fairest flowers of June!

Happy children dressed in white! Together side by side they walk, children of the rich, children of the poor, in dresses on which fond mothers have worked these months past—in dresses made perhaps from a bridal robe long laid away—they come proudly. Some heads are covered with costly lace; others are draped in coarsest of net, bought in a hurry, at a neighboring store. Serenely they walk in their shining white, with wreaths on their flowing veils.

By two and two they come, slowly, reverently, with measured tread. The faint breeze rustles their veils, causes a flickering of the burning candle lights. The sunlight glitters on gold-bound books, sparkles on woven wreaths. Radiant lights, streaming through tinted glass, make blue eyes look like bits of heaven, brown eyes soft as pansies. Two by two they walk—angels clothed in white—up the aisle to the strains of heavenly music. From above and beyond, like the echo of a celestial chorus, rise the notes of Communion hymns. Words of adoration, love, contrition pour from their hearts. The faith that is almost palpable through that chapel holds souls entranced. Young souls delicately beautiful, as the soft June breeze, utter in accents of tender love: "Lord I believe—Jesus I hope in Thee—My God I love Thee" . . . Little children on their First Communion Day!

At the altar the tragedy of Calvary draws steadily nearer. The book has been changed, the Gospel read, eager listeners attend the sermon. Fast beating hearts await the great moment. Lips are moving in prayer. A bell has rung, gently, sweetly, warning them that the time draws near. The children are kneeling—all are kneeling. "Oh Lord I am not worthy" sing innocent lips. Childish eyes are soft with unshed tears. Again a bell is rung. Other tall candles are lighted one by one, white candles carried in children's hands.

They are now kneeling at the rail—boys and girls with tilted heads, closed eyes, folded arms. A hush is on the chapel, the quiet of expectation, the stillness of silent prayer. Only the faintest melody comes from the organ

loft. Now the stir of eager parents or friends straining to catch a glimpse of their little ones causes a rustle through the quiet throng. Now one might also hear a pin fall or the flutter of a child's heart. Erstwhile roguish faces gleam pale in the white light. Would-be mischievous eyes are aglow with new-born thought.

The priest is bending low over the railing. He is giving Holy Communion. Slowly, cautiously, he moves from child to child. His words reached us on the still warm air, words we know so well, life of our very life. A rainbow-colored sunbeam falls across the Ciborium, rests on his lifted hand. The white dresses, the white veils, the white flower-decked altar are not so fair beside that spotless Host!

Small boys and girls move to their places carrying Christ. They have received their God, they have turned away from the altar, they are wending their way back to their seats. A stir of awakening makes itself felt, through the church. The very atmosphere is vibrant with life. A pulse of joy throbs within us. The candles and flowers blaze in glory. Gold-white. White-gold. Gold-white! They mingle and intertwine, a very riot of heavenly splendor.

Onward they come, slowly, reverently. How quietly they kneel, how breathlessly intent they are. A little girl is crying, softly, unobserved. The white veil has fallen over her eyes, the flowered wreath is all awry. She has put her prayer book on the cushioned seat and her candle upon the floor. Christ has come! He lives really and truly within her. In adoration she pours out her childish heart—what matter if all the world looks on?

Mothers, fathers, families, watch and dream, dream and pray. A young woman—somebody's sister, mother, aunt, buries her head in her hands to close out that blessed sight. It is too beautiful! She is afraid! Was it so short a time ago she too knelt at those holy rails, promising, pleading, pledging her love? Was it but yesterday she too wore a veil and the whitest of dress?

An old grandfather spent with toil, enlightened by life's experience, sobered by age, asks a favor for a grandson, his little one. Was gold for which he worked ever so impressive as that shining chalice? Did the flowers of the pleasures of life ever make such a striking appeal as those altar lilies? "Lord," he prays, "the world is so big. He is so small. He too might get lost as did my boy. Keep him here—help him to choose your gold not mine, your flowers not those of the world."

Little children are talking with Christ! How fair is life—how beautiful the Man-God who comes this day! A little girl plans one day, perchance in the habit of some Sister dispensing charity of Christ, to cross the seas to help to save heathens from death. Is it good that her eyes do not see the years between, that her ears do not hear the clamoring voices of her kith and kin, or the appeals of a pleasuring-loving world? A boy consecrates his life to God. He too will do great things. He will win souls for Christ, salvaging human wrecks, healing broken hearts. He will stand at an altar—that very altar maybe—a priest forever. The future seems just beyond that open door . . . and he is so eager to welcome it! Oh boys and

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girls dreaming, praying; little first communicants opening your eyes on life, how happy you are! One a hermit in his lonely cell would be. . . . another a cloistered nun. . . . Such are the dreams of a First Communion Day!

All the while, even on a First Communion Day, June sunlight floods the earth. Spring song-birds call. The

world is impatient of God and of prayer. Kneeling figures, lighted altars, holy dreams are of a day and passing. Outside the sheltering walls of the church, summer, pleasure, love stand waiting. Little children dressed in white . . . An altar decked in flowers and set for Mass. God is coming to unite Himself with the little soul He loves.

The Saint of the Eucharist

ISIDORE O'BRIEN, O.F.M.

NO doubt we should be honestly surprised if it were suddenly revealed to us that the ticket-taker at the subway station was a Saint—a real, hall-marked Saint who subjected himself to flagellations, wore a hair-shirt, fasted on bread and water, and was frequently raised from the ground in ecstasy. The reason for our surprise would lie in the fact that we subconsciously associate Saints with some indefinite period, like the Middle Ages, and with some remote land where people are "somehow different." We scarcely ever recognize Saints unless we see them in prayer books, or surrounded with golden circles. To us, the Saints are glorified specters, gaunt and grim, not in the least like the man at the subway station. The Saints are not, in reality, silhouetted against the background of humanity: in fact they melt so completely into their surroundings that we are unable to find them.

St. Paschal Baylon was a "typical" Saint: he did all that a Saint "ought" to do: he scourged himself, he starved himself, he effaced himself, he washed the feet of the poor, he was pelted with mud by the gutter-snipes, he lived under a harsh superior; he worked miracles. It was this last fact that won him fame; it was those other facts that won him merit. And, despite all those things, he was probably the last man in Spain whom the prophets of the sixteenth century would have selected for the generous honors that the future had to bestow. The fact is, St. Paschal was very much like the man at the subway station: he did not wear a halo around his head, though he did wear a chain round his waist; he did not look down at people from church windows, though he did often look up at them from church pews. And if he were walking to the Eucharistic Congress this month (which he probably would do were he alive), it would be interesting to note how few people, attracted by his sanctity alone, would stop their autos and offer him a lift to Chicago.

St. Paschal was a shepherd till he was twenty-five; then he entered the Franciscan Order as a lay-brother. As a shepherd, he was noted for his practical faith and his deep sense of justice: as a Religious, he was noted for his cooking and his love for the Blessed Sacrament. And all his life he was noted for his practical turn of mind. This last characteristic is about the one and only conquest that we hesitatingly accord to a Saint. And, considering the chief end of our existence, a Saint is about the only person who has a proper claim to practicality.

But miracles and ecstasies have an astral look about them which seems to preclude common-sense. Paschal Baylon, however, was the one person whom his superiors found practical enough to carry a letter across the Pyrenees to Paris when Catholics were finding it extremely difficult to avoid the French Calvinists.

Philosophers have stroked their sapient beards and told us a lot about substance and accidents. It is well they have done so—the latter at least—or we should know even less than we do about the composition of things. But the Blessed Sacrament would seem to upset the little we do know about substances. For in it, a substance disappears without annihilation, another Substance comes without creation. The accidents of bread and wine, separated from their own substance, remain, without inhering in the Substance of Christ—and this is the great problem of philosophy. We know that Truth can never contradict Truth, and that the accidents stand apart from their substance. But no human mind could have found out this fact about accidents had not the Blessed Sacrament showed us the way. There are several theories as to just how the accidents are sustained. Now, it is surely strange that the Church should pick out an illiterate lay-brother and set him up as the Patron Saint of this profound Mystery. Surely it was to teach us that a scholarly education is not necessary to come to a deep love for the Blessed Sacrament.

Paschal Baylon probably never heard the definitions of substance or accidents. And yet so deep was his faith in the Real Presence, that as you read his life you have an acute premonition that on the next page he is going to disregard accidents altogether, and come face to face with Christ in the Tabernacle.

The Church made St. Thomas Aquinas the liturgist of the Blessed Sacrament, and she made St. Paschal Baylon its master of ceremonies. We can learn from the humble Spanish lay-brother how to come to know Christ better in this Mystery. The time he spent in front of the Blessed Sacrament was not an isolated fraction formally different from the rest of the day's activities. The whole tide of his life was set towards the Tabernacle, and the wave which swept him up to its door was only relatively distinct from that which took him begging bread for the Friars' supper. So the Church has recognized in him in a special way the Saint of the Eucharist.

Sociology**The Mexican Tyrant and the A. F. L.**

DAVID GOLDSTEIN.

THE recent statement of President Plutarcho Elias Calles, expressing his gratitude to the American Federation of Labor for its support of his Administration came as a shock to the friendly feelings of American Catholics for the Federation. The President's statement to our organized wage-earners was the climax to an address in Mexico City, in which he defended his enforcement of the anti-religious clauses of the Mexican Constitution of 1917.

When met by a request that he either affirm or deny the President's statement, Mr. William Green, now President of the A. F. of L., evaded the issue by declaring that the Federation stands for religious and political liberty, and that Americans have no right "to interfere" in a "forcible" way in the affairs of Mexico. This alleged reply was wide of the mark, since it had not been assumed that the Federation opposed religious liberty, and no one had so much as hinted a request for "forcible" interference with Mexico. But, surely, it may be expected that the Federation will do what it can to defend religious and civil liberty for those deprived of their rights by the Calles Government, since it is very largely through interference by the Federation that civil and religious persecution is now the order of the day in Mexico.

It is high time that this matter be discussed historically, and that Americans be reminded that "unalienable" rights do not pertain to them alone. All men are endowed with certain unalienable rights and liberties which governments are bound to maintain. Involved in religious rights is the right which pertains to Mexicans as well as to ourselves, to follow the vocation of a minister of religion and the vocation of a teacher. Like ourselves, so also Mexicans have the right to possess property in the form of churches, schools, rectories, convents and charitable institutions. But while all these rights are denied by the Mexican Constitution, they ought not to be denied by American connivance. The A. F. of L. is forgetting its attitude toward the Russia of the Czar and of Lenin and Trotsky. It demanded the cessation of diplomatic relations with the Czar and it stood out against the recognition of the Soviet Republics, on the ground of religious and civil persecution, and on those occasions did not raise or listen to the cry of "no interference." Why, then, this refusal by the Federation to meet the Calles issue squarely by publicly repudiating its alleged sympathy—alleged by President Calles, that is—with the destruction of liberty in Mexico?

It is a sorry fact, but the answer is to be found in the relations of the Federation with the enemies of political and religious liberty in Mexico. The Federation knows that it is the one great organized force whose moral and political power made possible the foisting of the 1917 Constitution upon the unfortunate people of Mexico; it knows that the election of Mexico's "Man of Destiny"

(*American Federationist*, December, 1924) is due in part to its influence; and it knows, therefore, that its hands are tied. This is said by one who gladly admits the value of much of the Federation's work in this country, who has defended the organization against its enemies on the public platform in nearly every State in the Union, and who hopes that a changed attitude will soon permit him to continue his promotion of the interests of the Federation.

This is not assuming that the A. F. of L. lent its hand to the various Mexican revolutionary groups with the express purpose of *interference* in the nation's religious affairs. From the first it has been apparent that its objective is the furtherance of the interests of trade-unionism in general. As the condition of wage-earning Mexico became better, so too would that of American workers. But the problem was not so simple. It carried with it, on the Mexican side, the determined purpose to sacrifice the basic rights of the Church, of clergymen and religious teachers. Consequently, it put Americans in the un-American attitude of aiding and abetting the adoption of a Constitution for the Mexican populace which denies certain cultural and religious rights, and creates a *de facto* Government in which religion is wholly subordinated to a despotic political regime. All this was for the sake of obtaining certain constitutional advantages for the trade unionists of that country, but it was a monstrous price to pay! When the Catholic force within the labor movement of our country is regarded, the use of American influence against the Catholic element in Mexico is doubly culpable.

Since the cause of the trouble in Mexico is due to the provisions of the Constitution of 1917 which deny the fundamental rights of civil society, the case against the A. F. of L. is most grievous. Carranza, the father of this Constitution, and his military force could hardly have succeeded in foisting this Constitution upon the people of Mexico save for A. F. of L. assistance. Numbers do not make unjust enactments morally binding, but it is well to point out to our countrymen that the people of Mexico had no more to say as to the enactment of the Constitution than did the people of Russia about the Constitution of Soviet Russia which the A. F. of L. most vigorously denounced because it was the act of a revolutionary minority. One has but to read the story told in Father (now Bishop) Kelley's book, "Red And Yellow," of the profanation, sacking and confiscation of Catholic churches in Mexico by Carranza rebels during 1914-1917; of the impersonation of priests "who said Mass" and heard confessions to gain information to use for vicious ends; of the robbing, imprisoning and murdering of priests and laymen; of their breaking into convents and of their outraging nuns, to estimate justly the vicious force that imposed the tyrannous Constitution upon the unfortunate people of Mexico.

Just a word of review and the connections of the A. F. of L. with this matter may be seen. It is well known that the fight for control was pitched against President Victoriano Huerta whose government was recognized by the leading nations of the world except the United States.

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The testimony of Roosevelt, Lodge, Houston and Colonel House gives evidence that our Government (influenced by the A.F. of L., Masonic and "oil" interests) played a part towards Huerta that was shameful to say the least. The records of the investigations of the Senate Committee on Foreign Relations (1919) tell a story of the Carranza hordes under the command of General Obregon whose entrance and sacking of Mexico City threatened to vie with the sacking of Rome by Attila. Washington was, for a time, unfavorable to Carranza. The latter had driven 30,000 American men, women and children from their homes in Mexico. His forces had destroyed more than a billion of dollars worth of property belonging to Americans and murdered 383 of our countrymen. Planning the invasion of Texas they had crossed our border a dozen times, killing fifty men and attacking American women in Texas. Many of these facts were known long before the Senate began to investigate.

Victory came to the arms of Carranza, yet to make success complete the "Constitutionalists" must have the Carranza Government recognized by America. The A.F. of L. proved to be one of the agencies in this business. The late Samuel Gompers, president of the A.F. of L., with the backing of the A.F. of L. Executive Council (many of whom were Catholics), together with Edmundo E. Martinez, "special delegate from the Federation of Labor of Mexico to the American movement," formulated a Mexican policy. On the one hand, pressure was used against Huerta as the representative of "barbarism" while on the other the policy was to "urge upon you (Wilson) the recognition of Carranza as the head of the Mexican Government." The country now knows how well the scheme succeeded. But more follows.

By order of the Executive Council (in a letter dated July 25, 1914) President Gompers felicitated the Constitutionalists. Reviewing the assistance given to the Carranzistas it makes use of the following unmistakable language.

The A. F. of L., aided as best it could, and particularly in the field of information and the creation of public opinion . . . There was no power outside the Government of the United States which exerted so potential and international an influence in the solution [of the Mexican situation.]

This policy expressed by President Gompers and concurred in by the Executive Council was voted at the National Convention (1914) to be maintained as the permanent policy of the A. F. of L. Since that time it has never been rejected.

In a letter addressed to President Wilson an appeal is made by President Gompers for the recognition of the Carranzists:

General Carranza is recognized as the friend of the working people and the real leader of the people generally in Mexico. He has granted the wage-earners the right of organization and has secured them opportunities for carrying out the legitimate aims of organization. He has been thoroughly in sympathy with the ideals of greater opportunity and freedom for the masses of the people. The working people have supported him. They have adjourned as lodges and trade unions to enlist in the Carranza army, with their union officials serving as officers of their regiments. (September 22, 1915).

This appeal to the United States for the recognition of the Carranza government brought forth an open letter of "heartfelt appreciation" from the Mexican delegate Martinez; it was addressed to the New York Socialist daily, the *Call* (October 2, 1915). In this connection, a word relative to the career of Delegate Martinez may be informing. He was a Carranza colonel, a go-between for the Masonic rebels of Mexico and the A.F. of L., who made plain his anti-Catholic proposals: only a fixed number of priests "as such" would be allowed to officiate in Vera Cruz, although they might be permitted to seek other "employment"; nuns would not be tolerated unless they found "employment" and did not "live off the superstitions of the people." About ten years ago this pronouncement of Delegate Martinez was noted in the columns of AMERICA.

In his "Seventy Years of Life and Labor" (pages 312, 313) Mr. Gompers concedes the persuasive value of the information received from Martinez which he confidentially gave to President Wilson for the purpose of winning for the Carranza Government the recognition of the United States. To quote:

A personal representative of the working people—Col. Edmundo E. Martinez—came to Washington to give me confidential information. Martinez was a Mason and under the protection of that fraternal relationship gave me valuable information. . . .

All of the direct and confidential information that came to me on Mexico I laid before President Wilson, part in writing and that of a more confidential nature by personal communication. On behalf of labor I urged upon him recognition of the Mexican Government. After some time, to the surprise of not a few, President Wilson followed that course.

It was indeed a "surprise to not a few" that President Wilson should have recognized the leader of a revolution of disruption, destruction and demoralization which was like that of the French Revolution. But it is a greater lament that those anti-Catholic forces both within and without were used by the A.F. of L. to deprive Catholics in Mexico of the exercise of their God-given rights of civil freedom and religious liberty with the consent of the Catholic members of the organization.

How could this be? Admitting the alleged economic advantages to organized labor in Mexico, admitting by reaction advantages to American wage-earners, the Constitution of Mexico deprives members of churches of all creeds—the native as well as the foreign clergy, nuns and Catholic laity—of their legitimate political and religious liberty. Surely only a subtle force at work for years could have persuaded American wage-earners so grossly to disregard civic and religious rights for trade-union advantages as to adopt the report of the Foreign Relations Committee of the A. F. of L. Convention of 1916, which declares that "The purposes of the Mexican revolution appeal to the highest concepts and impulses of all liberty-loving men and women." If this report is true, what can be meant by "liberty"?

In a second article I shall present further evidence of later date in proof of the assumption by Calles that he has the backing of the A. F. of L. in carrying on a drive against civil liberty in Mexico.

Education

A Catholic Policy in Secondary Education

RAYMOND J. GRAY, S.J.

IN an address before the Catholic Educational Association last year Rev. George Johnson, after calling attention to the confusion at present reigning among secular educators, declared: "The moment is ripe for the formulation of a constructive policy for Catholic education in the United States." As a help toward defining such a policy for secondary education we think it useful to insist on certain facts and tendencies. In the first place it is important to view education in the light of the altered circumstances that now surround it. In the past, as Dr. Johnson reminds us, the school considered itself as only one of a number of educational agencies which were contributing to the development of youth. "Present-day educational philosophy is based on a concept far different from this. The school no longer regards itself one of many educational agencies but as the only educational agency worth talking about. . . . It is taken for granted that the home is more of a distraction than an aid in the education of the child."

As a consequence the purely academic side of education has become a secondary matter. The really important thing is the fulfillment of the school's social mission. Without the inculcation of social virtues in the home it is evident that reading, writing, and arithmetic no longer furnish a sufficient preparation for life. It is not enough, then, that the school should train the child's intellect; the ideal would be to have it develop all his faculties, mental, moral, physical. Only in this way can dependable results be obtained.

One can see at a glance that public schools have been, and to all appearances ever will be, handicapped in supplying any but a very superficial kind of moral education. Effective character-building without some sort of religious foundation appears an utter impossibility. Without religion social obligations are extremely difficult to inculcate. With the bulk of the American population rapidly losing all interest in religion it is most unlikely that the public school should succeed in carrying out the above program. Moreover even from a purely intellectual viewpoint secular educators have made irreparable mistakes, the most notable of these being the natural results of the readiness with which they once accepted a materialistic philosophy of education. At the present moment these educators are deplorably divided, but the more far-sighted among them —generally those imbued with true philosophic principles—are trying to save an embarrassing situation by a return to old-time ideals. The latter hope to entirely transform the system now in use, and (consciously or unconsciously) they have worked out a very coherent means of accomplishing this. An examination of what they are doing may not be uninteresting to Catholics; it may even help the latter formulate a policy of their own for secondary education.

Among these educators it is taken for granted that the whole democratic theory of education is a failure. Even in the elementary school they are quietly supplanting quantitative methods by qualitative. They lay special emphasis on the psychological fact that in most respects persons are not equal; radical differences of talent, for instance, are very common. They have insisted that classes be instituted for the sub-normal, and more recently for the super-normal, in addition to the regular classes for the normal children. Perhaps the greatest pedagogical achievement of recent years has been the recognition of this selective process beginning in the kindergarten.

With these changes the whole utilitarian view of education—especially secondary education—has suffered a rude shock. It is no more than a few years since the American high school was heralded as "the people's university"—a place where anybody and everybody was to be taught anything and everything. It was confidently believed that, if only enough money were spent procuring a good teaching staff and proper equipment, law-abiding, well-trained citizens would be turned out of these schools as easily as automobiles from a factory. Uniformity of result was to be the great law.

Candid educators now admit these cosmopolitan high schools were mere utopian dreams. They confess themselves to have been misled by a false psychology. No longer do they expect to get results by hazard, by simply catering to the whims of the individual student. In a private conversation one of these educators had, of late, the courage to say: "It will take years before the rubbish of the present obsolete system can be cleaned away. Millions have been spent uselessly; but it would require hundreds of millions to immediately forsake the old and install a new system founded upon sound principles. However what can be done is being done. The whole elective system is in the process of burial. In its place we have vocational training."

The ability to tell what a child will become, he went on to explain, is very difficult, usually impossible. But in a large sense it ought to be comparatively easy to discover by means of intelligence tests, regular examinations, and teachers' reports, whether a child has a normal intelligence. During the first six years of grammar school young persons are kept interested in common subjects, grouped about the three R's, without neglecting matter of a more social nature. Defective children are given particular attention. Super-normal children are assembled apart, allowed at times to advance one year beyond their coetaneans, but usually attend classes in which their time is taken up in special subject-matter—generally language study.

The astonishing growth of the junior high school movement, he continued, is an admission that the old 8-year elementary school and 4-year high school were not the outcome of a true psychology of education. Their total neglect of the needs of adolescence seems to us appalling. What is the purpose of the junior high school? Briefly this: to discover whether a child is capable of working with his mind or with his hands. If the former, then he

is sent to an academic high school; if the latter to a technical school. The commercial school exists for those who have not the talent or the interest to follow a college preparatory, or a purely technical course. This, at least, is what is being attempted in the junior high schools in more than one of the large cities of the country. Every adolescent pupil is assigned to a teacher who acts "as his counsellor in all his school activities," and is expected to "provide systematic guidance, educational, personal, and vocational." Weekly courses on vocations are given. Boys and girls are advised to enter certain senior high schools rather than others. These senior high schools are in some places arranged strictly according to the types we have mentioned—the academic, the technical, the commercial. The first, the academic high schools, by far the most numerous, are still mainly cosmopolitan in character, though recently a very few of them are being set aside as *select* high schools—in other words as exclusive college preparatory schools. The beginnings of a movement in this last direction is observable in at least two large American cities. So far our friend the educator.

It will, of course, be long before changes of viewpoint so radical can be incorporated into the gigantic public school system. Many educators remain unconvinced. Again, all these reforms are far more in accord with private than with public education, being, in fact, derived from the former and a virtual denial of the underlying principles of the latter. Handicapped as Catholics undoubtedly are, it would probably be as easy for them to take the lead in the great movement we have outlined, as it is difficult and embarrassing for those in charge of the public schools to do so. Here seems a fine opportunity for defining, as Dr. Johnson suggests, a constructive policy for Catholic education. We shall limit ourselves to showing what has to be done in the realm of secondary education.

1. Catholic educators must adopt a larger view of secondary education. In the past it was taken for granted that everyone who went to high school intended to go to college. At present things have changed; it is now quite generally admitted that "the high school has two functions: one is to give an education to students who will not go beyond the high school, the other is to give a proper preparation to students who will go to college."

2. In preparing for college Catholic high schools are far more successful than public high schools, but in vocational training they are deplorably deficient. The obvious remedy for this evil is the establishment of vocational high schools (technical and commercial) in every diocese; or at least the inclusion of vocational courses in the programs of diocesan high schools.

3. There will be sufficient college preparatory schools for the moment, provided these institutions can be induced to select their students with greater care, early eliminating those not able to do strenuous mental work. The latter should attend technical and commercial schools. There will be no disgrace in this—it was never intended that everyone go to college—once educators insist upon the dignity of labor whether done with the hands or with the head. The

fault of the present system is that a college education is too often regarded as an effective means of shunning hard work.

4. The 1,487 Catholic four-year high schools in the country contain 152,150 students, or an average of 102 students each—*only one-fourth of the number they should have*. Suitable courses properly conducted is the best manner of attracting more students.

5. Many of the present parish high schools could with profit be transformed into junior high schools. Such parishes as can afford it might conduct both junior and senior high schools, but the latter as a rule should be of a more central type. The important consideration here is that so far Catholics have been losing all the advantages of the junior high school movement. Chief among these are vocational guidance and early language study, Latin and French being often begun as early as the 7th grade.

6. In the matter of vocational guidance Catholic educators, because of their solid philosophic principles, have immense advantages over non-Catholic educators. More than one city has found it difficult to push the matter of vocational selection and guidance very far, because disastrous results are sure to ensue unless the Director of Vocational Assistance is inspired by a proper philosophy of life. Indeed, in the present state of the educational world, I am informed that it is next to impossible to find persons with the necessary qualifications for this office.

7. With all its merits the junior high school does not shorten the number of years required to graduate from college. Catholic educators may well ask themselves whether some other plan is not more feasible. Father Wynne and others have suggested that those who have the necessary talent go directly from the sixth grade to a college preparatory school. It is pointed out that in the lycées of France young persons, intending to graduate from college, receive only four years elementary schooling.

8. A final suggestion is that all girls' high schools, even those of a strictly college preparatory nature, devote some time to training in home economics, sewing, etc., and hold up as an ideal rather the things that will make for good wives and good mothers than those that have as their purpose a life of independence out in the world.

Note and Comment

The King
Liveth!

AT the time of its promulgation, a few months ago, many, as well within as outside the Church, expressed wonder as to just what significance was to be attached to the feast and the title of Jesus Christ, King. The tremendous demonstration at Chicago ought to be a telling answer to such a query. What other interest in the whole wide world could evoke so gigantic an outpouring of men and women, Religious and laity, priests and prelates, from foreign parts as well as from every corner of our home land? With nothing to seek in the way of selfish gain, with naught but a desire to manifest their faith in the Actual Presence of God on earth, young and old, rich and poor alike count it their happy privilege to

join in this huge demonstration of loyalty and devotion to Christ, the King of their hearts and homes.

Even those whose spirit is alien to the doctrine of the Catholic Church must needs be impressed with the significance of this event, unparalleled, as it is, in the doings of a country where great events are not uncommon. They will be enabled to reconcile the more readily the assertion of Catholics that Christ is indeed the ruler of their lives, and that by being loyal to Him they can the better render themselves loyal to every human power to which they are subject. The motive underlying the inauguration of the Eucharistic Congress is love for Jesus Christ, made manifest in human demonstration. It is an opportunity for Faith to be translated into deed.

The assemblage of multiplied thousands, uniting in a common cause, cleansed by sacramental confession from every stain of soul which might render them unworthy of approach to the God of purity and holiness, raising their voices in praise and acclaim to the Lord they worship, offering their hearts as a resting place for His Sacred Presence, bringing their feeble pledge of loyalty and fealty and only ambitioning, through their pilgrimage, an increase of His grace and strength to make them more valiant in His service—all this is the effect for which they hopefully pray who have planned the Congress at Chicago, or have given official sanction to its holding. And their prayer is being re-echoed far and wide throughout Catholic Christendom. The Faithful, wherever they be, who can be present at Chicago only in spirit, will join eagerly in the observance that is possible for them at home. The hearts of His subjects are being dedicated anew to Jesus Christ, King. With added fervor they pray to Him, these memorable days: "Thy Kingdom Come!"

Learning From Others

IT can safely be expected that our American Catholics who are to welcome to the Eucharistic Congress so many and such distinguished visitors from foreign shores, will receive inspiration and encouragement to greater devotion to the Lord of the Eucharist from many of those whose love for Him prompts their American pilgrimage. The published list of the honored pilgrims from the Old World reveals the names of not a few ecclesiastics, as well prelates as priests, who are best known at home as "Apostles of the Blessed Eucharist," and whose contributions to Eucharistic literature are as inspiring to clergy and laity as are the examples of their own personal devotion. Some of them come from countries where Catholic Congresses, of which Eucharistic conventions form an integral part, are practically of annual occurrence. From the fruits of their experience the faithful assembled at Chicago will perforce learn not a little in the various sermons to which they will listen. Apropos of suggestions from other lands, there may be a measure of interest to pastors in an item relating to a custom which has lately been inaugurated in Vienna, with, we are told, marked promise of success. It is the celebration of the

Golden Jubilee of First Communion. All those who received their First Holy Communion at any time during the twelvemonth, fifty years ago, are invited to take part in a triduum arranged in the parish church, and at a particular Mass on the following Sunday, assemble in the church in reserved places of honor. It has been found that one valuable result of the movement has been to obtain the return, to a reception of the Sacraments, of many who had been neglectful of their duties for a number of years. This accomplishment in itself would seem to justify the imitation of the custom in other lands than Austria.

The Cathedral
of St. Louis

WHEN the diocese of St. Louis was established, July 18, 1826, the pro-cathedral in which the Bishop was installed was, we are told, "a poor wooden structure in ruinous condition." On June 30 the Faithful of St. Louis are to celebrate the centenary of their existence as a diocese, after having witnessed, the day previous, the consecration of the magnificent new cathedral, dreamed of by his predecessors, Archbishops Kenrick and Kain, and made possible through the tireless efforts of the Most Rev. John J. Glennon, St. Louis' present Metropolitan. The corner-stone of the mother-church, planned to be worthy of the name and prestige of the Archdiocese, was laid by the late Archbishop Falconio, Apostolic Delegate, October 18, 1908. His immediate successor in the Apostolic Delegation, the present Cardinal Bonzano, as personal representative of the Holy Father, will celebrate the solemn Pontifical Mass of consecration, at which the sermon will be preached by His Eminence, Cardinal Hayes of New York. Part will be taken in the solemn exercises by the Cardinal Archbishops of Paris, Munich and Armagh, and by a number of bishops and visiting prelates, attracted to St. Louis not less by their interest in the historic see than by personal admiration for the beloved Archbishop who has for the past generation so ably guided its destinies.

Septuagenarian
Writer Honored

TRINITY COLLEGE, Washington, distinguished itself in its commencement exercises, June 8, when it conferred the honorary degree of Master of Literature on Miss Ella Lorraine Dorsey, of the District of Columbia. Through the leading publications, Catholic and secular, of this country, Miss Dorsey's name has become widely known. She is the author of several books of merit, and has found time, in a busy life of literary activity, to devote herself unspuriously to the service of others. Now in her seventy-fourth year, Miss Dorsey retains the vigor of mind of her youth, and is possessed of unusual magnetism and vigor as a public speaker. When admitted to the Society of Colonial Dames of America, many years ago, she was able to record twenty-four lines of lineal Colonial ancestry. Few of her countrymen are better equipped with antiquarian information.

Literature

Laureate of the Eucharist.

FRANCIS TALBOT, S.J.

BY some strange perversion the poetry that has evolved from the legend of the Holy Grail has come to be accepted not only as the typical but as the authentic poetry of the Eucharist. If you but mention the word Eucharist and literature in the same sentence, you are inevitably reminded of Tennyson's very beautiful "Idylls of the King." This comes from the Protestant tincture on our English Catholicism. The various versions of the Holy Grail, either in their medieval origins or in their modern renderings, have little connection with the Blessed Sacrament. They tell ennobling stories of romance and chivalry, of adventurings and high ideals, or they relate the fortunes of the sacred vessels that were used at the Last Supper, but they are only indirectly concerned with the sublime mystery itself of the Cenacle and not at all with the meaning of the mystery as taught by the Church. Besides, the Catholic Church, her mystics and her spiritual writers have completely ignored the Holy Grail legends in connection with Eucharistic literature, and rightly, for the legends are compounded of elements that are mythologically pagan as well as of those that are Christian. It is to be regretted, then, that the romances of Arthur and Perceval and Galahad should be identified in the English tradition with the Eucharist so closely that they have come to be considered the authentic Eucharistic poetry.

When one considers the sublimity of the subject, one is surprised at the paucity of distinctive poems in English on the Blessed Sacrament. Perhaps the very sublimity of the subject has overwhelmed the poet and its divine mystery has defied his human efforts. It is such a mighty thing that his outstretched arms may not encompass it. And yet it is so appealing a thing that he cannot let it alone. Every Catholic poet, some time or another, has poured out his soul in praise or in love or in adoration of Christ's gift of Himself, but no Catholic poet in English has achieved the Eucharistic masterpiece. It seems so easy to versify feelingly and touchingly on religious experiences that the little poet is allured to attempt their recording in verse; in reality it is most difficult and almost impossible to compose a great poem intelligently about them. Most religious poems are merely devotional and pietistic fervorinos. As such they have an honored place in the Catholic economy and they serve their purpose of transferring a vital spark of emotion from some more sensitive soul to one that is spiritually dry but eager. No great incitement is required in religious matters to set the Catholic poet's imagination and emotion afire. The Eucharist is the most romantic, the most inspiring of all the Catholic teaching. It melts the soul into tears, It overwhelms it with gratitude, It draws it as irresistibly as a tremendous magnet sweeps to itself a steel particle.

No Catholic poet can hold his emotions in leash as he kneels in contemplation in a silent chapel at nightfall; the world is absent to him, the faint perfume of incense is

about him, a lone red light flickers before him, a tabernacle encases above him a living Prisoner of Love. Or again, when the candles blaze brilliantly between the red roses and the pale lilies massed gorgeously on the marble altar, when the Sacred Host is triumphantly raised in a monstrance of gleaming gold and sparkling diamonds, when the organ tones sweep over the soul as touchingly as the fingers of the organist over the keys, the poetry in the soul of all of us makes us eager to burst impulsively into song. Great, also, is the awe, and sweet is the feeling as we kneel in adoration at a Mass celebrated on an altar raised as in olden times beneath a bower of green trees, or on a gently swaying altar on a ship in the terrifying silences of mid-ocean.

Such experiences as these are avidly seized by the poet who essays to sing of the Eucharist. They inspire, however, not an authentically great Eucharistic poem but merely a sweetly devotional one. They beget the creation of a mood, of an atmosphere, of a subjective feeling. They direct the mind to what is sensuous or circumstantial or affectuous or symbolical; they do not rouse the mind to explore what is more sublime, what is more staggering in its concept, and what is more true. They pick at the fringe of the veil instead of drawing the veil aside, they catch the glint of an angel's wing but their eyes are held from seeing the angel, they feel the sweet glowing of the Sacred Heart in the Eucharist but they do not comprehend the troubled hearts of those who find the Eucharist a *hard* saying.

In the Eucharist there is a mystery for the mind and for the heart. Smaller poets are concerned with the mystery of the heart. The great poet is the one that follows nature's law of subordinating the emotions to the intellect. In treating of the Eucharist, though he writes not as a metaphysician, he must be metaphysical; though he is forbidden by art to be didactic, he must be a teacher, and he must have his mind filled with dogma as well as have his heart throbbing with affection. Through the letters carved in cold eternal rock he must send coursing an electric glow, and into the words that died in the corners of the Cenacle room he must put a living intonation for living ears. The poet of sentiment does well to light the candles on the altar and to strew the flowers before the King; but the poet of thought does better when he goes lovingly and courageously to the tabernacle and unlocks the door of understanding. The one is a quivering hand-maiden, the other is a priest. Of all these poets of thought the greatest, the most authentic and authoritative in speaking to the Saviour in the Blessed Sacrament and of the Saviour to His followers is Saint Thomas of Aquin.

Though St. Thomas wrote voluminous treatises on every philosophical and theological subject known in God's church, he is the poet of one only subject, the Eucharist, and he is that only through Papal command. On this sole topic he sings only five times, and yet his five poems make him the unapproachable laureate of the Eucharist. It is fitting and proper that the profoundest thinker of medieval and modern times should be the poet of one of the profoundest mysteries of all times.

These five Latin hymns of St. Thomas cannot be fully appreciated save by one who can understand them in the Latin original. Despite the fact that there are as many as thirty versions of some of them in English, they have never been satisfactorily translated. It would seem that there are not sufficient words nor the right words in the 2,500 pages of the English dictionary to carry their meaning. And so translation cheapens them since it cannot express their gaunt simplicity, their rugged solemnity, their intricate and artistic technique, their swinging rhythm and melody, their epigram and paradox, their real and verbal antitheses, their strength or their sublimity or their sweetness.

Enfolded in a rhythm that even Horace or Virgil might envy are the thoughts that only an inspired poet could conceive. In these poems there is no foolish fancy, no sentimental affection, no artificial or exaggerated emotion, no vaunting pomp of words such as most of the Eucharistic poetry employs. Rather, there is an artfully concealed beauty, a startling plainness, a restrained ecstasy. They wed the emotions to thought. Even while they ardently cry out their praise and their petition, while they confess their awe and their love and their gratitude, they are condensing into a few simple words the whole sum and total of the Catholic theology and history of the Eucharist.

Three of these poems form part of the Office of Corpus Christi. The vesper hymn, "Pange lingua gloriosi," is certainly the most beautiful of them all and perhaps as glorious a hymn as there is in all the liturgy of the Church. Sing, it urges, sing the mystery of Christ's Body and Blood shed for the redemption of the world. Born of a virgin, delaying on earth to sow the word, dying in a wondrous manner, on His last night Christ the King gives Himself as food unto the twelve. Thus run the first three stanzas; the fourth stanza defies even a paraphrase, though it is the sublimest peak to which St. Thomas rose, and the two concluding stanzas are well known as the prescribed Benediction hymn, "Tantum ergo Sacramentum." The hymn for Matins, "Sacrifici solemniiis," has a breathless quality that is eminently appropriate for its subject. It is a hymn of praise to Christ for sweeping away types and symbols and instituting the great Sacrifice (Sacrament). It ends with the exalted prayer so well known as "Panis angelicus." In the hymn for Lauds, "Verbum supernum prodiens," occurs the stanza that compresses the entire life of the Saviour into four perfect lines: by being born He became our fellow-man, at the table our food, dying our ransom, reigning our reward. The two final stanzas form the Benediction hymn, "O salutaris hostia."

The longest Eucharistic hymn of St. Thomas is the "Lauda Sion Salvatorem" which the priest recites in the Mass of Corpus Christi. The melody of this poem lingers sweetly on the tongue and its perfection of rhymes imparts to it a grandiose sonorousness. It is a dogmatic poem that expresses in the most precise language the Catholic theology of the Eucharistic; it is an epic poem in as much as it narrates the story of the new Pasch; it becomes a lyric poem as it bursts into the ecstasy of "Ecce panis

angelorum" and of "Bone Pastor, panis vere." Though not included in the liturgy of Corpus Christi, the fifth poem of St. Thomas is equally famous and beautiful as the others. "Adoro Te devote" is like precious perfume whose sweetness lingers and grows not stale. Every morning the priest reads it in his "Thanksgiving after Mass," and each morning it seems as fresh and delicate as a flower opening at the wooing of the sun. There is magic in all of these poems, there is eternal excellence in them, there is saintly piety and undying fire. They are the supreme human songs of a mystery that is divine.

SALUTE TO THE LAMB OF GOD

We will go softly, softly—
In moccasins of peace we will go—
As soft as the fingers of twilight stroke young trees
When no winds blow.
Away with the harsh harangue of the horns of glory!
Away with the strident music of place and power!
Salute the Lamb of God,
This is *His* hour!
Too much we have memorialized the story
Of the sewers of blood and of fire—the swingers of guns,
The delugers of death, where the great sea-monster runs—
We will go softly, softly,
Bearing banners of praise and of prayer,
Revering the Author of a plan of life more fair
Than all the man-made sophistries of time.
Wherefore, my song, be soft; like incense, rhyme
Ascend in humble homage to the Lord—
The Second One of the Trinity—adored
Unceasingly by hosts angelical.
Yet we are *men*: our tongues antiphonal
Shall not forget the Sacrifice He made—
The Life laid down—the evening that He prayed
For strength, and all the bitter cup was pressed
Against His bleeding Breast.
Too long, too long
The world bows down to the gods of greed and wrong!
Today we come, bearing a simple song
Spun out of silence; we would weave Him our years
In penitential wreaths; a tribute of tears
We would pay Him for love's high sacrament
He left us as a lasting monument—
The red-rose fire of His dear, untiring love.
"This is my Body," He said,
"This is My Blood that is shed
For the salvation of men,"
And then
In that half-darkened, blessed banquet-hall,
The Master gave Communion at evenfall.

Let all the trees, the flowers, the mountains and the seas,
The winds and the rains, the sky's golden galaxies,
The suns rising and setting, the beasts of the wild,
The mother in mirth and in sorrow, the rollicking child,
The fruits and the harvests of meadow, garden and field,
The energy oozing from seeds new vigor to yield—
Let all these vigil today, and with one great voice,
Entwined with the voices of men, rejoice, rejoice—
But softly, softly, as once on Tabor's peak
The Vision flamed, and the eyes of men grew meek.
Softly, softly, not as an eagle cries,
But soft as the hush when a lamb in suffering dies,
We will go singing, singing with one accord
The love of the Eternal Lover—
The Christ—*Our Lord!*

J. CORSON MILLER

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REVIEWS

The Holy Eucharist and Christian Life. By FREDERICK M. LYNK, S.V.D. Techny, Illinois: Mission Press, S.V.D.

The manifold phases of the life of our Divine Lord in the Blessed Sacrament of the Altar and His relations to the ups and downs of man's humdrum life make the Eucharistic bibliography exhaustless. Not the least important of the influences that radiate from the tabernacle is the religious and moral regeneration of the people that is bound to follow intimate familiarity with our Eucharistic King. Appreciative of this and in an effort to bring home to American Catholics the significance of the Blessed Sacrament for the genuine uplift of American social and family life Father Lynk has very happily adapted to local conditions "Eucharistie und Welterneuerung," by the Rev. F. Mack, D.D. After a discussion of the Eucharistic movement the author treats of the nobility the Eucharist gives the individual soul, clerical and lay alike and especially the soul of youth, and then passes to a consideration of the Blessed Sacrament in Its bearing on mankind in general. Particular emphasis is laid on the lessons of social reconstruction Christ teaches from the altar, "the right use of, and respect for, authority; healthful labor and healthful rest; fair ways of gaining and using wealth." A number of select illustrations enhance the attractiveness of the book while the verses that accompany them make it as devotional as it is inspirational. It is a beautiful tribute from the Fathers of the Divine Word at Techny to the wealth of Eucharistic praise which the coming Congress will evoke from the Catholics of the United States.

W. I. L.

The Liturgical Sacrifice of the New Law. By the REV. JOSEPH KRAMP, S.J. Authorized Version by the REV. LEO F. MILLER. St. Louis: B. Herder Book Company. \$1.50.

Father Kramp is known as one of the foremost writers on liturgical subjects, and particularly on the liturgical aspects of the Mass. A real boon has therefore been conferred upon English readers by the translation of this volume, undertaken by the professor of dogmatic theology at Pontifical College Josephinum. It can hardly be called a popular book, in as far as, in certain sections at least, it calls for careful reading even on the part of the trained scholar, but the intelligent reader will find the time well repaid that is spent in the thorough perusal of this little work. It will give him a far more profound understanding and a deeper appreciation of the Holy Sacrifice than he possessed before. Most consolingly, too, it shows the laity how intimately they participate in the sacred offering and in the priesthood of Christ, who juridically is the true Sacrificer at every Mass, which the ministering priest offers in His name and in His stead only. It is to be hoped, then, that the book will be widely read and that it may be of great assistance to all who instruct others in the nature and meaning of the Eucharistic Sacrifice.

J. H.

Historic Churches of the World. By ROBERT B. LUDY. Boston: The Stratford Company. \$5.00.

Conceived in a thoroughly religious spirit, with full recognition that the church is the house of God though without a realization that certain churches actually house the Lord, this volume has value as a compendium or a catalogue of those ecclesiastical buildings which are distinctive either because of their architecture or of their historicity. In the first part it surveys the old-world churches: the pre-Christian temples, including those of Japan and China, the shrines of Mahomet, and the early Christian churches and medieval cathedrals. In the second part, it speaks of the edifices erected on this continent by the Spaniards and especially by the colonists along the Atlantic Seaboard. Beyond the main divisions of the work, no discernible sequence is followed in the enumeration of the churches. The comment on them is intentionally popular, consisting of a somewhat sketchy notation of the history and the features of the respective buildings. It is to the author's credit that he sedulously avoids criticism of

the form of adoration practised in these temples; too many historical and architectural volumes have been spoiled for Catholic use by their stupid hostility to things Catholic. In a revised edition of the volume, it might be suggested that mention be given to some historic colonial Catholic churches, such as St. Joseph's and St. Mary's in Philadelphia, St. Peter's in New York, those in the early missions in Maryland, and also to those very ancient churches of Quebec that have remained under Catholic control. The volume is beautifully printed and illustrated with a multitude of artistic photographs.

F. X. T.

New Realism in the Light of Scholasticism. By SISTER MARY VERDA. New York: The Macmillan Company.

If we except "Neo-Realisme Americain" by Dr. Rene Kremer, C.S.S.R., of the Institute of Louvain, the book under review is the only work from the pen of a Catholic philosopher (as far as the present writer is aware) which gives anything like an adequate and systematic treatment to this latest phase of modern philosophic thought, and submits the same to a searching criticism in the light of Scholastic principles. True, various articles have appeared in current philosophical periodicals, which elucidate or challenge some of its tenets, but none of these gives a fairly comprehensive view of this so called New Realism. That Sister Mary Verda of the Sisters of the Holy Cross, St. Mary's College, Notre Dame, Indiana, has endeavored to do this in the present volume may be seen from the headings of various chapters: "The Knowable Universe," "Concept of Mind," "The Knowing Process," "Truth and Error," "Psychologico-Ethical Aspects." She has achieved her purpose admirably well. She is clear in her exposition, and judicious and impartial in her criticism. Sister Verda does not give us an exhaustive treatise on her subject. To do that within the covers of a volume of not quite two hundred pages were next to impossible, in view of the fact that there are as many diverging views on secondary questions among supporters of this new thought as there are Neo-Realistic philosophers. She carefully sifts from the medley of conflicting opinions the tenets on which all are in accord, and tearing away the ambiguous phrases and coined terminology that would deceive the unaware, she lays bare the doctrine espoused by these high priests of modern philosophy. And in the last analysis we find that although the New Realists have broken the shell that has shut off an external world from the eyes of modern philosophers for two hundred years and more, they have only come out of their shell to fall under the spell of Materialistic Evolution and Positivism. Parrot-like, they proclaim, "Man only differs in degree, not in kind, from the brute." They fail to see that since they profess to know what they are saying, they profess that they differ from the parrot "in kind." New Realism is a new word for Materialistic Monism.

J. W. K.

The House of God. By ERNEST H. SHORT. New York: The Macmillan Company. \$7.50.

In his acknowledged purpose of tracing "the ages-long effort to enclose and cover a space which should enshrine the idea of Godhead," Mr. Short, whose primary interest is in Christian achievement, brings his readers back, by way of prelude, to the remote days when religious architecture existed only in embryo, and the House of God was less a sanctuary evolved by human craft than the vaulted forest-glen or the hillside cave transformed by religious zeal into a hallowed spot set apart for religious rites. With the temples of Egypt began the formal efforts at structural evolution; from the terraced pyramids of thirty centuries before Christ down to the accomplished products of nineteenth century religious architecture, is a long story. To its telling the author has addressed himself with the obvious devotion to his task which has made study and research a labor of love. He does not appear in the guise of a mere architectural critic, or of a collator of measurements and methods; he has kept in mind, as he would have his reader, that "craft, communal enthusiasm, organization, and

spiritual symbolism, all have their part in making beautiful the House of God," and his study argues that the weakening of the primal faith in Deity, the division between art, science and religion have had serious consequences. The three hundred-odd pages of the volume are interspersed with excellent illustrations, over one hundred in number. That Mr. Short is an Englishman and a Protestant will explain his comparative stress of the contribution to later-day church-building of Sir Christopher Wren, the brief sketch he gives, without illustration, of the Catholic cathedral at Westminster, and the reference, in a necessarily brief mention of American accomplishment, only to the Cathedral of St. John the Divine and one or two other churches of the Episcopal denomination.

P. J. D.

God and Intelligence in Modern Philosophy. By FULTON J. SHEEN. New York: Longmans, Green and Company. \$5.00.

What the wise men of our day think of God is examined in this volume in the light of the philosophy of St. Thomas. And the examination is not merely critical and scholarly but brilliant in its marshaling and analyzing of modern philosophical tenets and convincing in its deductions and conclusions. The general rejection in the nineteenth century, outside of scholastic circles, of the demonstrability of God's existence and the subsequent non-intellectual approach to Him consequent thereon by way of "religious experience," "intuition," a "faith-state," or the like, has brought the contemporary world to a philosophy whose notion of the Deity is not of a God who is but who is *becoming*, and, what is more, whose becoming depends upon us humans. In other words God is man's creation and present day philosophy divinizes man and humanizes God. How much amiss this is from the truth, Father Sheen shows from St. Thomas, not however on the Angelic Doctor's authority but on his objective demonstrations. The basis of the modern error is an unwarranted anti-intellectualism, founded fundamentally in a confusion of the notions of intellect and reason and a belittling of the intelligence. Hence the first step in the correction of the error is properly to evaluate them and to acquire right concepts in their regard. The rest will follow naturally for the weakness of the modern position will become apparent and the holdings of the scholastics logical and conclusive. Dr. Sheen has written clearly and cleverly and, in relation to his adversaries, kindly and sympathetically. His volume is an up-to-date presentation of a phase of scholasticism that should intrigue Catholic clerics and philosophers to whom it offers a succinct exposition of modern errors with which they should be familiar, and which cannot be ignored by honest non-scholastic philosophers who would know with what arguments their own contentions about God and intelligence are met.

W. I. L.

BOOKS AND AUTHORS

Eucharistic Literature.—An English translation of "The Holy Eucharist in Art" (B. Kühlen, M. Gladbach, Germany. Paper-binding, \$0.50; cloth, \$1.00), has been made by T. J. Kennedy. The original work is by the noted Benedictine, P. D. Corbinian Wirz, and covers the entire field of Christian art. The great masterpieces dealing with the Eucharist as well as the lesser works of special beauty or historic value can here be found excellently reproduced, while the text supplies a mine of information on the subject from the earliest catacomb frescoes to the thoughtful drawings of Schmalzl and Fuhrich.

A book prepared specifically for priests engaged in parish work, but helpful for the laity as well, is the recently translated volume of Canon P. Durieux, "The Eucharist, Law and Practice," obtainable at the address of the translator, the Rev. Oliver Dolphin, Faribault, Minn. Everything connected in a practical way with the Eucharist is here discussed according to the doctrine and the prescriptions of the Church. It is a comprehensive and handy volume.

A happy inspiration of the Eucharistic Congress year has prompted the Rev. Fulgence Meyer, O.F.M., to prepare the

"Forty Hours" (St. Francis Book Shop, Cincinnati), a fair-sized little manual of Eucharistic devotion that is certain to win widespread welcome. Through its use, the Holy Hour as well as briefer trysts with the Prisoner of the Tabernacle may be easily and profitably made.

Readings on the Eucharist.—The approach of the XXVIII International Congress makes the publication of books on the Blessed Sacrament especially opportune. Of these one of the most meritorious is the translation by William Busch of the essays of the eminent German Jesuit, Joseph Kramp, on Eucharistic liturgy and devotion. "Eucharistia" (St. Paul: Lohman. \$1.50) is a book of devotion enriched with an extensive historical background and treating the Holy Eucharist under the threefold aspect of Sacrifice, Sacrament and Real Presence. Its best recommendation is the encomium of the distinguished Archbishop of St. Paul, "There is refreshment and inspiration in these pages that well repay perusal."

Pilgrims to the Eucharistic Congress and those who, remaining at home, can only join them in spirit, will find much help toward growing in knowledge and love of the Blessed Sacrament, in two excellent series of pamphlets issued by the Paulist Press. "The Holy Eucharist Series" (each 5c.), includes "Reservation in the Early Church" and "Reservation in the Middle Ages," both by Rt. Rev. Msgr. Canon Freeland; "The Holy Eucharist and the Schoolmen" by Rev. J. B. Reeves, O. P.; and "The Holy Eucharist in the Liturgy" and "The Holy Eucharist and the Roman Missal," both by Rt. Rev. Abbot F. M. Cabrol, O.S.B. "The Holy Communion Series" is made up of three studies by the Rt. Rev. John Cuthbert Hedley, "Holy Communion in the Gospels," "Holy Communion in Catholic Worship," and "Holy Communion and Catholic Usage"; "The Frequent Communicant," by Rev. John Bernard Dalgairns, and "Holy Communion in the Early Church" by the same author. Both series should prove very popular.

Spiritual Essays.—A volume of readings covering a variety of topics, and each complete in itself, has been composed by Father Vincent Ferrer Kienberger, O. P., under the very significant title "Benediction from Solitude" (Macmillan. \$1.50). It is a book of many moods that will prove as satisfying to the casual reader of spiritual books as it will to the devout religious. The author usually hangs his thoughts on some little incident or anecdote that makes them particularly practical. "Benediction from Solitude" savors of the devotion of Tauler, the solidity of Rodriguez and the simplicity of Ruysbroeck though it is wholly modern and up-to-date in its lessons and applications.

"Mending the Nets" (Benziger. 60c.), by Raymond T. Feely, S.J., is a companion volume to "Thoughts for Today" by the same author, in the Morning Star Series II. Ten pointed essays centering about the life of our Blessed Mother make up its contents. Written in a popular and readable style and marred neither by sentimentality nor ultra-pietism they are a commonsense presentation, chiefly for men and women of the world, of great religious truths. The last two chapters on "Homeless Homes" and "Homey Homes" are especially good.

To emphasize a much neglected phase of converse with God, Rev. Cassian Karg, O.M.Cap., writes "The Little Secret" (Detroit: Capuchin Fathers: 1740 Mt. Elliott Ave.). This monograph is concerned with the excellence of the interior life and ways and means of developing it, especially in the laity and the young. What the little secret is the reviewer must let the reader find for himself.

Those who are habituated to spiritual reading will not be surprised that a tenth edition has been issued of "Vademecum Proposed to Religious Souls" (Chicago: Daleiden Company), translated by M. S. Pine. The author is the well-known Sister Benigna Consolata and the little book is made up partly of prayers and devotions and partly of meditation material.

The Doctor's Wooing. What Is To Be. Honk! Dusk of Day. One Little Man. Colonel Torkey Shabb.

One of the marks of a powerful novel is that certain of its scenes flash before the mind at odd moments after the reading has been completed, that some of its conversation comes readily to the tongue for quotation, that visions of the leading characters materialize before one's eyes. This being the effect of a single reading of Charles Phillips' first novel, "The Doctor's Wooing" (Devin-Adair. \$2.25), the story must be recognized as powerful and distinctive. Its scene is in the backwoods of Wisconsin and almost entirely in the cabin of an inflexible Polish patriot and his daughter, also inflexible in her loyalties but tender and irresistibly gracious. Into her young life comes the love of two men, the one who has made himself worthy of her, the other who was worthy but timorous. In this novel there are passages of rare beauty and of dramatic intensity. Mr. Phillips, whose articles have frequently been featured in AMERICA, is a welcome addition to the growing list of distinguished Catholic novelists.

Inexorable fate it was, as announced by the title of J. C. Snaith's "What Is to Be" (Appleton. \$2.00), that drove John Chandos, a middle-aged London barrister, to renew his youth and marry the beautiful but ill-starred Princess Ysa, exiled heiress to the throne of Carmania in Eastern Europe. Fate, too, recalled her to rule over her native land and entangled John in a whirl of Balkanese plots. If his conduct at times is asinine, it must be remembered it was to be. It is to his credit that in spite of his bad company he still tells a clean story. The queen succumbed to a fated exile and the reader is tempted to regret that the same fate did not befall her prosy consort, but that was not to be.

"Honk!" This is not the toot of a motor horn, but the title of Doris F. Halman's novel (Stokes. \$2.00). A far from romantic college professor, aided and abetted by two female antiques, equally unromantic, purchases a Gallic Ford and essays to tour continental Europe. The adventures that ensue, are the ordinary lot of American tourists. Old World regulations, not to mention the ups and downs of motoring, serve to make the days and nights spent at the wheel, if not thrilling, at least instructive. However, the trials and tribulations of the tourist constitute only a portion of the book. The unromantic professor, albeit in spite of himself, walks, or rather rolls into romance rendered concrete in the person of one of his adoring pupils. When this happens, both his touring and his days of single blessedness are numbered.

Catherine Clark has created an appealing character in her hero of "Dusk of Day" (Seltzer. \$2.00), a boy who begins life with the singular handicap of his mother's ardent love, in reciprocating which he leaves his brother permanently crippled and his father cruelly and relentlessly jealous. The story of his struggles in the unbearable home circle and later in the exile of a Canadian farm will fascinate the reader who can overlook the probability of the mother's frequent appearance after death and the realism of a temptation in which she intervenes to keep her son still the hero.

Some very commonplace characters and an equally commonplace plot, topped off with a chapter of old time melodrama, furnish the ingredients of Christopher Ward's "One Little Man" (Harper. \$2.50). On the whole it is a quite unsatisfying novel. In the *dramatis personae* of the action there is not a single really ennobling or attractive figure. Some of the humor and of the skilful satirization that the author has used so effectively in his books parodying the modern novel finds place in his own story. But the reverent reader will regret that the Deity and our most sacred human institutions are the chief subjects of his satiric pen.

Kentucky colonels have always had special attractions for American fiction writers. "Colonel Torkey Shabb" (Christopher Publishing House. \$1.50), by James Tandy Ellis, is a tale whose quaint humor centering around the title-character and his friend, Major Braxton Bledsoe, is true to the traditional type, and which will afford pleasant distraction to all those who like the tang of the South in their fiction.

Communications

The editors are not responsible for opinions expressed in this department.

The Pope of the Eucharist

To the Editor of AMERICA:

The time is fast approaching when the Catholic world at the coming Congress in Chicago will pay due honor and reverence to its Eucharistic Lord. The Church Militant, coming from every clime, will then be united in earnest supplications to the Eucharistic Prisoner. Would not that be an appropriate time for the Faithful to send forth a fervent petition for the beatification of Pope Pius X, who spent his life in propagating devotion to our Lord in the Blessed Sacrament?

Of all of our Sovereign Pontiffs he was most zealous in spreading devotion to the Prisoner of Love, by encouraging Frequent and Daily Communion. In his decree *Quam Singulare*, of August 10, 1910, he directed that children who had come to the use of reason should receive their God into their innocent souls. It would be impossible to state what favors have been received or what calamities have been averted by their devotion to the Blessed Sacrament, furthered so signally by the efforts of Pope Pius X. Furthermore, he has enriched Holy Mother the Church with numerous indulgences, many of which pertain to the Blessed Sacrament. It is eminently fitting that this servant of the Lord and friend of the Eucharist be numbered among the Blessed.

We, therefore, make an earnest appeal that the Catholics during the coming Eucharistic Congress petition their Hidden King that this devoted Servant, the "Pope of the Eucharist," Pius X, be soon numbered among the Blessed.

Beatty, Pa.

V. J. K.

Laity and the Liturgy

To the Editor of AMERICA:

May I make a few suggestions concerning the cooperation of the laity in the Holy Sacrifice of the Mass?

We know that the Mass has replaced the sacrifice of the synagogue. In all those parts of the world where Israel had its colonies, the Jews gathered in the synagogues on Sabbath day. In those gatherings there were four series of exercises: prayer, singing, reading of the Bible and commentaries.

The Jews prayed individually or collectively, or by the intermediary of the president of the meeting, who in an invocation made by himself only, at certain times summed up the wishes of the congregation. Together they sang canticles and hymns. Then the people listened to a certain number of passages from the Bible which the Doctors of the Law explained. The reading was so disposed that the different books of the Holy Scripture were successively heard. General or private prayer followed. In this way the people did not weary. The Church kept all this organization which was excellent; but it added the adorable Sacrifice that Our Lord had instituted, the offering of the Body and Blood of Jesus Christ under the species of bread and wine.

In this way, the Mass had two very clear divisions: a gathering of prayers, singing, reading and commentary, constituting the first part; then the sacrifice, the Mass properly so-called, performed by the priest only. But the first part is truly a meeting of the people, a gathering where the people play the most important part. They sing, pray, listen to the reading and commentary.

How far we have in general departed from this traditional course! In poor districts, in mission churches, during the summer we have only low Masses. A choir sings a few canticles, more or less adapted to the needs of the people. The congregation is left alone and what do the people do? As a rule, they do not pray. Explain to the people the different parts of the Mass. If there is nobody to help them, to make them follow the different parts of the Mass, they are lost.

I have on hand just now a French book of twenty-five pages written especially for children, to help them to hear Mass together. There are "voices" meant to explain aloud what is going on during Mass, and tell the children what prayers the priest says, so that the children can recite those prayers together, like "I Confess to Almighty God," the "Glory Be to the Father" at the Introit, the "Kyrie," "Gloria." The "voices" read the Epistles, the Gospel, mention the *Credo*, explain the Offertory, etc. With slight modification, this book will be well adapted for adults and a popular edition could be sold at three cents a copy.

Do the readers of AMERICA know of any book printed in English which follows the plan I just mentioned?

Barton, Vt.

E. M.

Will American Catholics Act?

To the Editor of AMERICA:

What are American Catholics doing to encourage their brothers in the Faith in Mexico? We owe them much, since our flag and the blood of American Catholic sailors ushered in the regime now persecuting them.

I suggest the following:

Let every parish in the country send a letter of protest to the President of the United States; affix as many signatures as possible. Send a duplicate copy to Calles.

Is this demanding too heroic an effort, or is it too trivial?

Will the gathering at the Eucharistic Congress take occasion to let the world know its condemnation of the present Mexican tyranny?

Let us have a little action. The gesture of wringing hands in mute sympathy is all too common.

Louvain.

R. L. N.

Did America Count in St. Aloysius' Vocation?

To the Editor of AMERICA:

Forgive my submitting a notion more ingenious, perhaps, than substantial (yet I hope you won't really think so!)-America counted for something, perhaps, even much, in St. Aloysius' vocation.

In 1581, Aloysius went to Madrid. In Madrid, he had a royal professor to teach him "the use of the globes" and geography at large. At such a date, and in such a court, and occupied with such a subject, what must he not have been told about Christopher Columbus and the Spanish expectations in the New World?

But Aloysius was already fired with a certain interest in the foreign missions, owing to the "Letters from the Indies" he had read in Italy. Therefore, I consider, this new mass of information, not merely read of, but administered *viva voce*, must have added an immense amount of fuel to the flame. And it was here in fact that he decided to join the Society, one of his motives being its missionary enterprise. Therefore America counted for something, perhaps even much, in Aloysius' vocation!

Oxford.

C. C. MARTINDALE, S.J.

The President's Dry Order

To the Editor of AMERICA:

Your editorial "States or Federal Districts?" referring to the President's latest dry order, suggests a picture of a Federal court when the order is enforced. The Volstead act being the most important thing in the United States, we find the Governor of the State, with his attorney general and his secretary, the sheriffs and all the police, flocking into the court room. All these gentlemen are in attendance upon the prohibition officials and under their control. The tax-collectors no longer collect, and the government of the State is suspended during the term of the Federal court. There is really no reason why it should not suspend, since an open season has been declared for burglars, thugs, swindlers and murderers.

The Governor leads off by reporting what he has done for the cause. A few words send him out happy, or a stern rebuke reduces him to tearful misery if he has been negligent. Policemen and sheriffs who have made few arrests or none at all are dismissed with a word of warning or worse. Yet all is not velvet for the prohibition officials. Their revenue from the minions of the moon, gentlemen of the shade, must be split with their new assistants. Sad is their plight, but sadder the prospect for us who are more interested in decent government than in enforcement of sumptuary legislation.

I know Federal agents and I know State officials; and I know that Federal agents are corrupt and State officials are not. At present, the State officials consider it more important to the community to arrest a burglar than to jail a man who makes and drinks home-brew. They do not worry about the beer-drinker, for they know that beer-drinking is not a crime, and they know that it will go on as long as Federal agents will take money. Besides, they have all they can do to track and arrest real criminals.

Well, what next? Just before he forgot and signed that dry order, the President said that nobody would know the difference if the Federal Government went out of business, but that if the State Governments went out there would be anarchy in forty-eight hours. What some people would or would not know about the suspension of the Federal Government, I cannot say; but many would feel exactly like Sinbad after the Old Man of the Sea got off his back. How this came about, I do not remember; possibly Sinbad tricked him off or threw him off. And a good many citizens are beginning to feel that something similar will have to be done if the Federal Government tries any more plans of the dry order variety.

Just about a hundred years ago a leading American boasted that he had never even seen a Federal tax-collector. Well, under the goad of sumptuary legislation disguised as constitutional amendment and Federal Statute, the country is changing. Perhaps it has changed so much that we may as well chuck the American plan of government into the waste-basket, and submit without ado to government by the Anti-Saloon League and similar fanatics.

Brompton, Kentucky.

S. L. B.

Back Numbers of "America"

To the Editor of AMERICA:

It has occurred to me to turn to your communications column in my effort to supply the library of a young ladies' academy with a complete set of the bound volumes of AMERICA. Your business office advises that it cannot fill my order for the set in full, and I am wondering if there may not be some reader who has been faithful in preserving the precious numbers from the beginning, and who, for want of space, etc., would be willing to negotiate for their transfer to a permanent file?

New York.

K. S.

The American Association for the Advancement of Atheism, Inc.

To the Editor of AMERICA:

The letter of Aloys. Brucker, S.J., in the issue of AMERICA for June 5, has just been called to my attention.

Apparently the Rev. Brucker is not aware that "that American Association for the Advancement of Atheism" is duly incorporated under the laws of the State of New York. As set forth in the enclosed statement of aims, our certificate of incorporation was approved by Supreme Court Justice John Ford on November 26, 1925; and we now have in our office a charter signed by Florence Knapp, Secretary of State.

New York.

CHARLES SMITH,

President the American Association
for the Advancement of Atheism.